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ANTI-SLAVERY BUGLE.

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WHOLE NO. 67.

From the Anti-Slavery Standard. GOODSELL ON THE CONSTITUTION.

It will be remarked as a somewhat singular fact that Liberty party has uniformly left all works, asserting the Anti-Slavery character of the United States Constitution, to be written by those of its members who have enjoyed, to say the least, no previous reputation for ability or prominence on legal questions. We find nothing from Birney, Sewall, or Judge Jay, on that side of the argument; and they surely are the legal lights of that party. The professional standing of Messrs. Jay and Sewall, would seem to secure for their opinions the highest consideration. Judge Jay is well known to have constantly maintained the usual interpretation of the slave clause; and not able to deny the constitutional obligation to return fugitive slaves, intended, we believe, had such a case ever come before him, to tear up his commission and leave the Bench. Sewall, speaking on the same point, has publicly declared that "the history of the formation of the Constitution, and a continued practice under it, for more than half a century can, in legal point of view, leave no question as to the construction of this obnoxious clause."—*Liberty Bell* for 1843, p. 206. As far as we have ever heard, Mr. Birney maintains the same opinion.

We resume our examination of Mr. Goodsell. The last half of his book is still more diffusely written than the first. As we confine ourselves to the main points of his argument, what we have still to say may be put into a small space. Our present article will, therefore, conclude our criticism, if these slight remarks deserve so large a name.

The next clause of the Constitution, to which Mr. Goodsell applies his principles of "strict construction," is the fifth Article of Amendments. It reads as follows:

V. No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment by a grand jury, except in cases arising in the land or naval forces, or in the militia when in actual service in time of war or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty or property, without due process of law; nor shall private property be taken for public use, without just compensation.

The portion on which he specially insists, we have printed in italics. His argument is, that the phrase "due process of law," means "indictment by a Grand Jury, trial and conviction by a Petit Jury, and corresponding judgment of a court;" that if a slave be a person, as we have contended, and included in the other clauses of the Constitution, where that term is used, then he is included in this clause, and he is not constitutionally deprived of his liberty, unless all these forms have been complied with in his case.

Before replying to this argument, we will remark in passing, that in order to sustain it, Mr. Goodsell is forced to allow the slave to be a "person," a point which, up to this page of his book, he has refused to concede.

It is very evident from the whole tenor of this Article of the Amendments that it relates generally, as Judge Story says, to trials, and is meant to govern the conduct of courts of justice in relation to cases arising before them. It is a forced interpretation, which applies it as a test of laws regulating the relations and condition of citizens.

In commenting upon this phrase, "due process of law," we state, in the first place, that it does not necessarily imply "presentment, indictment, trial, and a verdict." It includes that form of proceeding, but includes also many other forms beside; and it is to be construed in each particular case, according to the subject matter to which it refers. This, Judge Story intimates in the extract Mr. Goodsell has made from his work, when he says, "this clause in effect affirms the right of trial, according to the process and proceedings of the common law."

Lord Coke, the only original authority that Mr. Goodsell relies upon for his interpretation, maintains the same doctrine, namely, that the phrase refers to trials and court action, and includes other forms of proceeding beside that of jury trial. In the very passage which Mr. Goodsell relies upon, and which he has quoted incorrectly, because he has quoted at second hand, both these points are clearly intimated. "The correct reading of the passage from Coke is this. After explaining that *per legem terræ* and "due process of law" are synonymous, Coke adds, they mean that,

"No man be taken, imprisoned, or put out of his free-hold, without process of law, that is, by indictment, or presentment of good and lawful men, where such deeds be done in due manner, or by writ original of the common law."—2 Inst. p. 50.

Pursuing his Commentary on this clause of Magna Charta, (from which the Article in our Constitution is copied,) Coke uses the language and illustrations which we subjoin, showing how many varied forms of proceeding he included under this phrase:

"No man be taken or imprisoned, but *per legem terræ*, that is, by the common law, statute law, or custom of England."

"The law of the land, (that is, to speak it once for all,) by due course and process of law."

"Now, here it is to be known, in what cases a man by the law of the land may be taken, arrested, attached, or imprisoned, in case of treason or felony, before presentment, indictment, &c., wherein it is to be understood, that process of law is two-fold, viz: By the King's writ or by due proceeding and warrant, either in deed, or in law without writ."

"A commitment by lawful warrant, either in deed or in law, is accounted in law, due process of proceeding of law, and by the law of the land, as well as by process, by force of the King's writ."

"In many cases a man may be, by the law of the land, taken and imprisoned by force of the King's writ upon a suggestion made."

"If a soldier, after wages received or prest money taken, doth absent himself, * * * *ad capiendum*, (to take him)—and this is *lex terræ*, by process of law."

"If a man had entered into religion and was professed, and after, he departed from his house * * * against the ruler of his religion, * * * upon certificate of the abbot, a writ should be directed to the Sheriff to take the apostate and deliver him to the abbot to be whipped, or punished, according to the rules of his order, and this was *lex terræ* by process of law."

He gives two further examples of a layman taking forcible possession of church property, and a churchman attempting to take the king's domain without the king's leave, in both which cases they were restrained by simple command or writ, which was held "process of law." Numerous other examples are given, of a person who sees a felony committed being authorized to arrest and imprison the wrong-doer, &c., &c.—Coke's 2 Institute, 45, 46, 47, 48, 49.

Illustrations of these principles and definitions of Lord Coke abound in the common and statute law of England and of this country.

For instance, a man publishes a libel, or trespasses on my farm, I sue him—he is fined, and thus he is "deprived of his property," without "any indictment by a Grand Jury," which is one of Mr. Goodsell's requisites.

The Sheriff reads the writ, and if the man refuse to disperse, orders his military to fire—a score of persons are "deprived of life." Here is no trial by any jury, still the statute and the courts declare it to be "due process of law." Gen. Jackson hangs spies in Florida, and other Generals shoot deserters—and this is "due process of law."

Commons Lord Mackenzie deprives half of the members of "liberty," by putting them in prison, and the other half, of "life," by turning them out of the country; and this is "due process of law." Judges of Probate deprive hundreds of "liberty," by sending them to hospitals for life, and expending of their "property," by putting them under guardianship—fathers confine children by the day or week, and put in their own pockets the wages of a man of twenty years of age. In either case is there any action of a jury? Still it is "due process of law." So every child born of a slave-mother, South Carolina law declares to be a slave for life. All these things are done now, and have been done, both here and in England, ever since Magna Charta was erected, whence this phrase of "due process of law" is taken. Mr. Goodsell may, to be sure, say that all these things are illegal, and inconsistent with Magna Charta. I would only remind him in reply:

1st. To take notice then, how many things beside slavery, his construction of the Constitution will destroy; and to consider whether it is not possible, or even probable, that a principle of construction may be unsound which works such havoc among our laws and usages—which, his friend Spooner describes it, would "possibly, perhaps, spare enough of our existing Constitutions to save the Governments from the necessity of reorganizing!" Is it not just possible that the world has before now discovered the true meaning of Magna Charta, which is six hundred and thirty-one years old?

2d. I will remind him that if, as he admits and states, (p. 60,) "In order to understand the full power and significance of this phrase, 'due process of law,' which the writer of this Amendment took of course, from the vocabulary of our courts of justice, and from the accredited law literature of our language, we must trace it back to its early use, and follow it down to the present time;" then all these things are not only legal, but perfectly consistent with his magic phrase of "due process of law," since from the time of Magna Charta, and of Lord Coke, whose interpretation is adopted, they have all uniformly been practiced and held legal, notwithstanding that as now, no person was to be deprived of life, liberty, or property, without due process of law. Six hundred years of construction, therefore, have settled it, according to Mr. Goodsell's own principle, just quoted, that the law of riot, martial law, and prohibitory law, though all wanting in the matter of jury trial, &c., are perfectly consistent with this clause. If Lord Coke's opinion as to what this phrase means, is of any authority, (and it is quoted as such,) then his practice and opinion also of what is legally consistent with it are of equal authority. The phrase, therefore, does not necessarily refer to, or always include indictment, trial, and verdict, as Mr. Goodsell asserts.

Let not Mr. Goodsell reply that two of my examples, (those relating to martial law,) are specially excepted by the previous part of this very Article. If but one of the others given be sound, it is sufficient to illustrate my idea. But he must remember that this reply will not avail him here, since we are now, at his request, debating under that (absurd) principle of his, called "strict construction," which he tells us (in pages 78, 79,) "has nothing to do with the task of reconciling inconsistencies in a written document."—It can only expound its several parts by the help of its grammar, its lexicon, and the current use of the terms and phrases, according to the accredited literature within its reach.

* * * and for the plain reason that one provision of the Constitution is as precious in its eyes as another, and each must stand valid upon the independent power of its own immaculate words and syllables!" It is partly to illustrate the weakness of this, his favorite principle, that we introduce those examples.

According to Lord Coke, therefore, and Judge Story, the literal meaning of the Latin term, *legem terræ*, (law of the land,) and of the English equivalent "due process of law," is the true meaning. A thing must be done according to law—by that process which the law points out as due and appropriate to such an act: if by statute—then by statute—if through a jury and court, then that form must be observed. And this is the whole significance of the phrase. Now slaves are made

such in our Southern States by custom, having the recognized force of law, or by express statute. In their case, therefore, (if this provision referred to them, which we deny,) the requisitions of this clause have been fully complied with.

But even if we allow Mr. Goodsell all he asks as to the meaning of this clause—his argument amounts to nothing. Grant, as he claims, that it forbids the Government to enslave any one or permit any one to be enslaved; the question still remains, To which Government does it refer? To the Federal Government, or to the Governments of the States? We answer, it refers to the Federal Government, and to that exclusively. The United States Constitution was framed to establish the United States Government. All its general provisions relate to that Government. The State Governments are merely referred to, and when referred to are distinctly named. Mr. Goodsell's mistake on this point arises from his misunderstanding that Article which provides that "this Constitution shall be the supreme law of the land" * * * anything in the Constitution or laws of any State to the contrary notwithstanding."—Art. 6th. Doubtless this is so, in all cases in which the Constitution and laws so provide. For instance, when it forbids the States—Art. 1, Sec. 10—"to make treaties, coin money, or engage in war"—these provisions are the supreme law, and all the State laws and State action must give way, and are void. But when, as in the first amendment, it is provided that "Congress shall make no law respecting an establishment of religion, * * * or the freedom of the press, or the right of the people to petition," &c., this does not forbid the States to do any of these things; and the laws of any State establishing Episcopacy, or muzzle the press, would be perfectly Constitutional so far as this United States Constitution is concerned. This certainly is self-evident. The first question, therefore, with regard to any clause of the Constitution always is, "Does it refer to and include the States?" If so, then all State laws inconsistent therewith are void: if not—then, though the Federal Government is bound by it, the States may do in regard to it as they see fit.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which the instrument was expressly drafted to set up. When it refers to foreign Governments, (and such are those of the States,) it names them. For instance—when it says, "No person shall be a Representative who shall not have attained the age of twenty-five years," and "No person shall be a Senator who shall not have attained to the age of thirty years," it does not refer to State Legislatures, or restrict them; but to that Senate and that House of Representatives, which it was then creating. Again, when the Constitution says:

"Judgment in cases of impeachment, shall not extend further than to removal from office and disqualification to hold and enjoy any office of honor, trust, or profit, under the United States."

"The privilege of the writ of *habeas corpus* shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it."

"No capitation, or other direct tax, shall be laid, unless in proportion to the census or enumeration, herein before directed to be taken."

"No money shall be drawn from the treasury but in consequence of appropriations made by law; and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time."

"The trial of all crimes, except in cases of impeachment, shall be by jury."

These provisions, general in their terms, do not include the States, but refer only to the Federal Government. No one of these directions has ever been followed by the States; and, indeed, it is perfectly possible that in some States there should be no writ of "*habeas corpus*," to which the second could apply. All this no one will dispute. If any one should, let him look at the following clause of Sec. 9, Art. 1:

"No bill of attainder, or *ex post facto* law, shall be passed."

"No tax or duty shall be laid on articles exported from any State."

Do these include the States in their prohibitions? If the objector says yes—will he then turn to the next section, (10th,) and explain why that goes on expressly to enact that "No State shall pass any bill of attainder, *ex post facto* law," &c. "No State shall, without the consent of the Congress, lay any imposts, or duties on exports."

If the States were included before, why go on to prohibit them, by name, from the same things, a second time, on the same page?

In the light of the facts, let us turn to the Amendments. They begin with the words, "Congress shall make no," &c., &c., they go on in general terms, like the clauses above quoted. The States are not once referred to. Wherever the form of the sentence allows it, the United States are expressly named, as in the 7th, 10th, and 11th articles. All these circumstances show that the Federal Government alone is referred to. In conclusion, we add—

1st. As the Federal Constitution primarily relates only to the Federal Government, the burden of proof rests on any man who asserts that any other Government, as that of France, England, Massachusetts, or Carolina, is referred to; and until he shows it the natural object of the words, as applying only to the general subject of the whole instrument, is to be taken as the true one.

2d. That the Amendments restrict only the General Government, and have no relation to the States, has been uniformly held by State Courts (Pennsylvania and New York,) of the highest authority; and by the United States Bench, when there was no element of slavery in the question at issue in their judgment.—See 7 Peters 243, 2. Cowen 818, 3. Cowen 986, 12 Ser. and R. 250, 8. Wendell 88, 10. Wendell 449.

The next subject Mr. Goodsell touches is the constitutionality of slavery in the District of Columbia, and in all the national territories—a matter on which, of course, there can be no difference of opinion between us. He then passes to those clauses of the Constitution which prohibit the States from the exercise of certain powers. Here his argument is so flimsy, and he will pardon us for saying, so absurd, that it would be waste of time to notice it. Certainly it is mere child's play, when, after citing the clause, "No State shall grant any title of nobility," and quoting Mr. McKim's sentiment, "the institution of domestic slavery supersedes the necessity of an order of nobility," he adds "that it is the same thing under another name!" and hence argues it to be unconstitutional!!! Or worse, after citing "No State shall grant troops, or engage in war!" he says, "the slave States are in a state of war!" and that the "military patrols" of the city of Charleston are unconstitutional!!! Surely this is logic run mad.

(To be Continued.)

Eighth Annual Report of the American Free Produce Association.

In the review of the last, as of previous years, your committee find occasion to regret the paucity which generally prevails respecting this important part of anti-slavery labor, but they think it more profitable to direct their attention and yours, on this occasion, to the encouraging signs of the times which, though perhaps "low and far between," may be distinctly observed. As the business of the association is conducted chiefly by our manufacturing committee, the details of its operations will be found in their report.—Your executive committee are happy to announce that their operations have been as successful during the past year, and that the present prospects of the society are as fair, as in previous years. They derive encouragement from the increasing demand for the products of free labor, which surely denotes some progress of correct principles or feeling. This progress has apparently been greater in the west than in the east, during the last few years. From Ohio and Indiana cheering accounts have been received of growing interest in our cause, and of sacrifices of comfort and luxury made to principle, which the success of the manufacturing department of our association renders unnecessary here, and which would not be made, excepting where the seed of truth had taken deep root in a good soil. We rejoice in these encouraging facts, especially because adverse influences have been at work in Ohio to check the progress of its growth, and to blight the fruit of its early promise.

But also, where lamentable apathy relative to this subject pervades the anti-slavery ranks, our principles are not powerless. Here and there they have sunk into the heart and conscience of an individual and his daily example is a light shining in a dark place.

Your committee hail with pleasure the existence of the Free Labor Association of Friends, organized in this city within the past year, hoping that it will prove a valuable coadjutor in our work. They regard its formation as indicative of an increasing interest in our principles, and, as such, highly encouraging.

In Great Britain, also, we perceive indications that those principles are at work in the hearts of philanthropists, and have moved them to the utterance of a faithful protest against the recent action of their government in opening the ports of that kingdom for the admission of slave-grown sugars. We sincerely unite with them in deploring this act in the British government, whereby a new impetus will be given to the slave trade, and new vigor to the horrible system of slavery.

It is computed that, in consequence of this measure, "70,000 or 80,000 tons of slave-grown sugars will be annually required to meet the increased demand in the British markets," and that, at least, "50,000 new slaves must be obtained to prepare it for exportation; and to meet the wastes of mortality that will be occasioned by the severity of the climate and the other infidelities. Judging, therefore, that the system of slavery, a large additional number of Africans must be imported, to join the host of human beings who are every year torn from their native homes by the slave-traders, and compelled to surrender their liberty to the tyrant task-masters of Brazil and Cuba."

This is England, who expended twenty millions of money to abolish slavery in her own colonies, offering a bounty on the enslavement of 50,000 Africans! This is she, while keeping an expensive armed force on the coast of Africa, for the suppression of the slave trade, furnishing at home the strongest inducement for the continuance of the trade, directly promoting, by an act of Parliament, that which by another she seeks to destroy! The inconsistency of the motives in the latter, the considerations of justice and philanthropy. Yet such is the inconsistency of those individuals who profess to abhor the system of slavery, regarding it as inherently sinful, while they daily feed and clothe themselves with its fruits. Their words say to the oppressor, "Spare the poor, oppress not the weak, enslave not the image of God," their loud-est-speaking conduct says, "Continue to export that unrequited labor from your helpless victims, and we will pay you for its fruits."

It is to be hoped that those friends of the slave in England, who have recorded their protest against the inconsistent course of their government, will see to it that their tables and wardrobes do not involve them in the same condemnation. Inasmuch as the chief motive for slaveholding is pecuniary gain, it must be evident to any careful observer, that the consumption of the products of slave labor is one of the main pillars of the system. It is true that there are other pillars, the removal of which would doubtless destroy the monstrous edifice, but does it become abolitionists, while working with courageous hearts and strong arms to hew down those, to be also strengthening this. Is not such a course not only impolitic and unwise, but sinful? If we demand in the name of justice,

that the slaveholder relinquish his hold on that which he wickedly calls his property, although the act may reduce him to utter poverty; if we say to him, "honest poverty is better than ill-gotten gains;" shall we demand that the inconsistency, the sacrifice in which we shall be involved, by an attempt to abstain from the use of the product of stolen labor? If we do, how bitterly may he retort upon us, "Physician, heal thyself." It is a case of rejecting that many have listened to the rebukes of conscience, on this subject, and are diligently striving to make clean the hands which bear the Ark of Freedom before the people. That there are many more who heed not its admonitions, or in whom it is not sufficiently enlightened to speak aright, should be to us an incentive to more faithful labor, and unwearying efforts to disseminate the truth which is destined to vanquish error, and ultimately to unite in unbroken harmony all the true friends of God and man.

JAMES MOTT, Chairman.

MARY GAW, Cor. Secretary.

"Out of their Sphere."

Within a few days past, two women have been enlightening the citizens of Cadiz, by publicly addressing them—one on Science, the other on Religion. The first, Miss PIERCE, gave last week, two free lectures on the science of *Mesmerism*, with the view of forming a class to instruct in this science. We heard one of her lectures, and feel pleasure in saying that she gave evidence that she is competent to teach what she proposes. Her style is simple and forcible, and her subject interesting; and we thought the audience did not consider themselves "out of their sphere," nor shied out of hers, in receiving and communicating such information as was given.

The second, Mrs. RILEY, a regularly licensed Methodist minister of the Pittsburgh Conference, preached three or four sermons. We heard her last Sabbath night preach to a full house a regular old-fashioned Methodist sermon. It was done in a plain and earnest manner, and we thought her remarks made a salutary impression on her audience. She was calm and self-possessed—selected a hymn and lined it out—prayed and preached, and concluded just the same as other Methodist ministers do. And although many went to hear a sermon preach, we venture to assert there were but few who considered her "out of her sphere" when she was using the language given her by her Creator in endeavoring to persuade a sin-ridden world that "The end of all things is at hand; be ye therefore sober, and watch unto prayer."

We notice these things for two reasons; the first, to call the attention of the public to them, and to add our own testimony to the propriety of such proceedings; the second, to ask those who thought Abby Kelley Foster, while lecturing in public on the subject of Slavery, "out of her sphere" whether their objections did not arise more from her faithfully rebuking the pro-slaveryism of the Church and State, and proving that the ministers and members of the different churches in and about Cadiz are guilty of upholding the abominable system of American Slavery? or whether it was because they considered it improper for a woman to lecture in public? We don't believe the latter is the reason with a good many, for we noticed those who objected to Abby lecturing in public, giving countenance and aid in furthering the objects of both the first named Ladies; and a clergyman, who a short time since told us he was surprised to hear that Doct. Wilson and A. F. Hanna actually went to hear Abby Kelley lecture on the Sabbath day, we noticed particularly officious in aiding Mrs. Riley's lectures. We thought it right and proper for him to do so; but we could not help thinking at the same time with what contempt he expressed himself at the idea of Abby Kelley lecturing on the Sabbath day.

We thought if he considered it right and proper for Mrs. Riley to preach publicly on the Sabbath day, he certainly could not consistently object to Abby Kelley Foster doing the same. He may say the one preaches the Gospel and the other infidelity. Judging by what we heard from both, we give Abby the preference, so far as preaching a practical Christianity was concerned. Mrs. Riley's was good so far as it went; but the other's was equally good, and went much further—she had moral courage enough to expose the pro-slaveryism of our priests as well as people, which is more than nine-tenths or ninety-nine hundredths of our present ministers dare to do, and which, in estimation, is the main reason why objections are made to women lecturing in public.—*Lib. Advocate*.

Santa Ana.

The New York correspondent of the National Intelligencer, in noticing the fact, which we some weeks since predicted, that Gen. Almonte would be President of Mexico, and Santa Ana Generalissimo of the Army, adds the following:

Allow me to add another fact, of which, perhaps, your correspondent was not informed. Santa Ana took with him from Havana several distinguished Mexican officers, and among them one of the best, it is said, cavalry officers now living. This officer, as I am informed, expressly stated, while in Havana, that with first thousand men, well mounted, he would defy any hostile force to reach the city of Mexico.

From these and other facts within my knowledge, I have heretofore entertained an opinion that a speedy peace was not to be anticipated. My own view of the question is, that the war which Santa Ana intends to prosecute has not yet commenced. His object will be to cut up our army in detail and force upon us enormous expenditures. His arrangements on leaving Havana were made to meet the event. They were altogether military, and not pacific. It was of this reason he favored the choice of a President known to be prejudiced against the United States. Such a man is General Almonte, now President.

All remittances to be made, and all letters relating to the pecuniary affairs of the paper, to be addressed (post paid) to the General Agent. Communications intended for insertion to be addressed to the Editors.

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God Protect us.

The following facts are from the pen of Judge Van Amringe, one of the most distinguished and talented gentlemen in the state—a resident of Pittsburgh. Of course the sorrowful story is true to the letter. Heaven protect the poor American!—*Mystery*.

From the Pittsburgh Dispatch.
NEW BRIGHTON, Oct. 21, 1846.

Quite an exciting case of kidnapping has occurred in this vicinity. Not long since, a family, (a man and his nephew,) stating themselves to be from Kentucky, came to Fallston, this county, and opened a tavern, giving out that they intended to reside there permanently, and buy the place. They then said that they wanted a couple of colored apprentice boys; and the nephew (a young fellow) went with a colored man to Hookstown, also in Beaver county, to see a colored family and get some of the children. He got two upon trial, one seven years old, and the other four. About a week or ten days after that, the nephew with the two colored children were missing from Fallston, and the colored man who had taken the nephew to Hookstown for the children, asked what had become of them? The uncle of the person related that his nephew had taken the boys home again; but on the night of the same day (this Saturday two weeks ago) the whole family (uncle and all) cleared out, and have not been heard of since. The children were not taken home, but have been kidnapped. The nephew who took them off, hired a buggy and harness from Samuel Thomas, a grocer in New Brighton, and they have not been returned. It is presumed that the kidnappers are in Virginia. There is no pretence that these children are slaves. The fellow who kidnapped them, said jokingly (that is to say in jest) to some one who was talking to him, and asking him what he wanted with the boys—"I will take them to the South and sell them." Should not some prompt, efficient action on this subject be taken, that will bring these men to justice, and effect the restoration of the children to their parents? The villainy of the transaction is unpeppable, but unapparently in character with the pro-slavery feelings of many of our free citizens. Pennsylvania is a free state, and she upholds the traffic in human bodies and souls. There should be meetings here and a fund raised by subscription to have justice done in the case; we owe it to ourselves and to the cause of humanity and God.

Mr. Thomas sent in pursuit of his buggy and harness, but the person whom he sent has returned, not having been able to come on the track of the fugitives.

Your friend,
H. M. VAN AMRINGE.

The Unitarian Convention.

This body, which met last week for the first time in this city, contributed somewhat in its way to help on the good cause of anti-slavery. Some sound speeches were made on the subject, by men of ability and weight. We were not present much of the time, but have understood that James Freeman Clark, of Boston, and Mr. Hedge, of Bangor, were among the foremost of those who acquitted themselves well, and bore a faithful testimony. The most ardent men of the Unitarian body, such as Theodore Parker, Mr. Stone, Mr. Stetson, and Samuel J. May, were not in attendance; much to the disappointment of many who were expecting them. We understand that the effect of the convention, proceedings in an anti-slavery way, upon the Unitarian congregation in this city, is considered salutary, and that Mr. Furness, its faithful pastor, feels his hands strengthened by the occasion.

The Convention did itself credit by an act of liberality which we imagine is altogether new in the history of ecclesiastical assemblies. On motion of Wm. H. Furness, Lucius Mott was admitted by a unanimous vote to a seat in the house, with the privilege of speaking if she should feel so moved. Mrs. Mott so far availed herself of this invitation, as to take occasion, in a neat and forcible speech of about forty minutes length, to give utterance to some important truths bearing upon ministerial efficiency and moral reform. Her address was well received by the convention and the audience, and handsomely acknowledged by Dr. Parkman, the presiding officer of the meeting.—*Pennsylvania Freeman*.

Tremendous Taxation Ahead.

The Washington correspondent of the N. Y. Tribune, whose situation enables him to form a very correct estimate in the premises, says, that the cost of carrying on the war must now exceed half a million of dollars a day! This at the rate of more than ONE HUNDRED AND EIGHTY MILLIONS OF DOLLARS a year! The longer the war is continued, the more expensive it will be, and there is not the slightest prospect of a very speedy termination of it, with the present administration in power. Such taxation as must be the consequence of these enormous expenditures, will grind the people to the earth. If it was made for a good and wise purpose the people would submit to it with a good grace. But, for this most infamous of all wars, who can think of it with patience! ONE HUNDRED AND EIGHTY MILLIONS OF DOLLARS A YEAR! and all to rivet the fetters of slavery—to bring the free North in subjection to the slave power—to make us booters of wood and drawers of water for the South—to carry on a war of aggression, of rapine and of murder against the Mexicans, with whom we might have made a treaty which would have secured to us more—far more than we have any just cause to claim. As sure as there is a Providence that rules over the destinies of man, we shall suffer for all this, and severely too.—*Mass. Spy*.

DOROTHY DIX.—Miss Dix, the philanthropist, is said to be dangerously sick at the L'Esperance Asylum in Columbia.

COMMUNICATIONS.

Agency.

WORCESTER, MASS., NOV. 1, 1846.

DEAR FRIENDS:

In a late number of the Bugle, I saw a notice that an appointment had been made for me and some others to become lecturers for an Association for Free Mental Inquiry, &c., located in Ohio. The notice in the Bugle was copied from another paper, the organ probably of that Association.

I am so unfortunate as not to know any of the officers or members of this Association, or the individuals appointed with me as lecturers, nor have I seen any thing by which I could fully determine the character or objects of the Society. And it seems to me those from whom my appointment came must have been no less ignorant of me. I honor them that they can have faith in a man "whom they have not seen," and wish to thank them for this mark of their confidence and respect towards me. My great distance from their seat of operations, and constant occupancy with the pressing duties of my mission in behalf of the slave, would be a sufficient reason for declining this appointment, were I ever so well informed as to its objects, ever so deeply impressed with its importance, and had I been directly informed (as I have not) by any officer or member of the association, of my appointment.

Of the importance of mental inquiry, of the most untrammelled freedom of thought and speech, of the most extended discussion of all questions where the happiness and dignity of man are concerned, none are more fully convinced than myself. Nor shall my countenance and co-operation in any honest movements to secure these objects, ever be wanting. For me, the term Infidel, has no terror. Long ago, I elevated my own standard, and bade the world defiance.

But I cannot say it is alike indifferent to me, with whom my efforts are united. We have haters of the church and the priesthood, who yet are no lovers of humanity. In their opposition to the religious superstitions of the age, most heartily would I unite, if it arose from unbending love of man, and of truth and humanity.

I am ashamed of no person, or society, for any extravagance of doctrine—either may hold, provided there is evidence of an honest, human heart within. The extravagance of Reform have not begun yet to be developed. The church and priesthood will ere long embrace all the doctrines yet advanced by Garrison, Emerson, & Theodore Parker. But before that time comes, the pioneers will have made more startling advances than any that have yet been conceived. What are the "robes of righteousness" of the church, but the cast off garments of those who are leading her onward and upward to eminences beyond her sight? We told her slavery was an evil. She denied it point blank. Her champion, Prof. Stuart, the Goliath of the host, wrote a learned book, entitled "Slavery not a malum se" (an evil in itself). Then we advanced a step and said slavery is a sin. The church denied as usual, but clothed herself in our last year's opinion, that it was an evil and carried no more of Prof. Stuart's books to market. Then we said, a slaveholder can't be a Christian. The church stormed away again, but arrayed herself in our cast off robes of last year, and called slavery a sin, but sought to justify somehow, the sinner.

Thus onward and upward are we leading the church, and her groping, bat-blind priesthood. As she has expoused so many of our sentiments, so she will yet, in spite of herself, espouse them all, and many more to be yet advanced.

I honor then the unfettered soul that inscribes Excalibur on his banner. If honest and pure, and baptized into the spirit of good will to all men, no matter what it costs, I go with him, and for him.

I have no reason to doubt the intentions of the Association who have honored me, unknown as I am, with this confidence. It is better, however, so various are men, to be somewhat acquainted with their objects, before we identify ourselves too intimately with their designs.

Your's Truly,
PARKER PILLSBURY.

Anti-Slavery Religion.

TO BENJAMIN S. & J. ELIZABETH JONES:

It may be laid down as a general fact, that the enemies of truth and righteousness when ever closely pursued, perhaps from an inward conviction of truth, or the untenability of their position, endeavor to change ground with their opponents. They begin with making falsehood appear like truth, and end with making truth itself appear like falsehood. When truth and moral courage drive the unrighteous oppressor to the extreme edge of the field, and push him to the last stone of the precipice, we then hear the cry, Infidel!

I design these remarks to apply to the cry of terror and alarm which pro-slavery ministers and churches are raising against those laborers in the abolition field, whose instrumentalities are exclusively moral and religious. A number of the largest denominations of professing religionists in our land, have given sanctuary to the vilest monster that ever the light beheld, or in the language of

a founder of one of these denominations, "the sum of all villainies." A little band of faithful, outspoken, uncompromising abolitionists have pursued this monster to his refuge. They only ask those churches and ministers to be true and faithful to their own professions of Christianity—to give up the robber, and restore that which was stolen. They only ask them to inscribe on their temples and their pulpits, "no fellowship with slaveholders and their abettors." They only ask them to write upon their hearth-stones, and their family altars, "We will not give our daughters to their sons, nor take their daughters to our sons who trample under foot the marriage covenant," and to the answer received is, Infidel! Infidel! Again, they are asked to exclude from their communion table, men who do that in Maryland, which if done on the coast of Africa, would mark them as pirates, and condemn them, by the laws of their country, to be hung as dogs, and they answer, you are breaking down our churches. They are requested to cease recognizing as a good, Christian brother, the man who, in the person of the bondman, violates the temple of the Holy Ghost, and tramples with the iron-hoof of slavery, the image of his maker; and they cite to you the horrors of the French revolution.

Circumstances develop character. This has been peculiarly the case in the abolition entry rise. The character of men whose humanity and sympathy for the oppressed and robbed slave was not suspected, has had a complete development, and that under motives of greater or less pressure.

That clergymen and leading members of churches should be so far controlled by sectarianism, as to throw their influence against the oppressed slave, seems incredible. Indeed, they appear themselves unconscious of this fact, for they almost always preface their apologies for slaveholding with "I am as much opposed to slavery as any body." "I would not be guilty of slandering any one, nor hold my speech when the friends of down-trodden humanity are slandered. Let us come to the trial. Who are the Infidels? To the law and the testimony." "By their fruits (not their profession) ye shall know them." "The fool (i. e. Infidel) hath said in his heart there is no God." For development of character see the context, "who eat up my people as they eat bread," and "they shamed the council of the poor." "When the Lord bringeth back the captivity of his people, Jacob shall rejoice." Again, "I was an hungry and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." "And this commandment have we from him, that he who loveth God loveth his brother also." Do not these Bible illustrations plainly prove the infidel character of pro-slavery?

The infidelity of the pro-slavery priests and churches is manifestly developed in their want of confidence in God; and in the power of truth. They are filled with fear. "The church will be pulled in pieces." We shall have the scenes of the French revolution acted over; and the Methodist church will be destroyed just as the infidel Jacobins destroyed the mother Catholic church! Oh, dear! this Foster, I wish he were dragged through the streets, and mud!" They say he is an infidel. Why are the doors of the churches and school-houses closed? Why are pro-slavery priests afraid of free discussion, if they are honest and do not fear the right? Will not truth stand on its own basis? Cannot an enlightened public be trusted to form its own opinions and fulfill its own responsibilities? If not, where are our boasted liberties? If we cannot meet and withstand the sophism of infidelity, where is our enlightened Christianity? Let us then go back to Popery (if we are not already back of back) and submit to auricular confessions, for if the priests keep our consciences, they ought also to have our thoughts.

Slaveholding religion is quite a different article from anti-slavery religion. Man in the former was made for religion; and in the latter religion was made for man. Slaveholding religion is a system of fear and force. Anti-slavery religion is a system of love and choice. The former is a religion of aet and caste, the latter recognizes the universal brotherhood of man. The former has respect to the man in gold rings, and costly apparel; the latter is no respecter of persons. The slaveholding religion makes that property, which the laws of the land make property; but what the laws of God make property. The former will do nothing but what is expedient; the latter nothing but what is morally right. The slaveholder, far behind the times, borrows his religion from Patriarchal ages, and Jewish usages. Anti-slavery religion is founded on the precepts and example of Jesus. The former will last until Heaven echoes with the loud cry, Babylon is fallen, and it will die away with the last gurgling of the vasty deep as it settles over the millstone, cast by the Angel of God into the troubled sea. We demand the abolition of slavery on religious principles—on the eternal rights of God—for the rights of man are the right of God—God guaranteed. Deny our relation and obligation to our fellow men, and you deny God—you have imbibed infidelity!

JOHN SMITH.

FRIENDS ERRORS—

I feel called upon to notice briefly friend Cree's analysis of a certificate of mine, which appeared in the Bugle of August 14th, in reference to certain facts published by N. Selby in your paper of May 15th. And first, Mr. Cree seems to be aware of the fact, that he was mistaken in charging N. Selby with causing to be published certain items which failed to be facts, without authority, (according to Cree's showing.) C. "inferring he had none to give." Hear Mr. Cree speak for himself: "We see paraded as authority, no less a personage than P. Smith," &c. I confess I am like Zacheriah, small of stature; and as to my influence, it may not all be made known by Mr. Cree's weak eulogy. But be that as it may, whatever influence my exalted character or personage may give me, it shall be given to break the yoke of the oppressed. And will H. C. permit me here to say, that I never will give my influence to any organization that "trades in slaves, and souls of men," as does the M. E. Church.

2d. Mr. Cree commends my expressed desire, "at all times to stand for truth and justice," but alas! alas! though I intended to be honest, I have been imposed upon by "the hand of Joab," (N. S.), for, according to Cree's showing, he has been with me in the whole matter: yes, worse than a Joab, a tyrant, that he made me certify as I did. O, yes, he imposed on the understanding of me, his weak brother, and in so doing, acted "ridiculously absurd, and grossly immoral." Now friend Cree, hear me speak a little, if you please. I will again parade myself as authority, and will speak on the points at issue. Sir, notwithstanding my weakness of understanding, and my subordination to N. Selby, I can declare that which I have seen, and testify to that which I know. Hear my testimony. The M. E. Church was made out by the speakers (Friends Foster,) to be guilty of man-stealing, of robbing, of lying, of licentiousness and murder. Is not this being diabolical in the superlative degree? Is friend Cree. But sir, as to the "priesthood being most wise in wickedness," I do not mean that they are all wise, or all wicked, for as to the former, I have had a striking proof to the contrary, and as to the latter, there are noble exceptions. Nevertheless, collect Catholic and Protestant priests together, and you will see that they are most wise in wickedness.

But further, with regard to Cree's declarations, as set forth in my former certificate, I would say, (for the information of all,) they are strictly true; he (H. Cree) did contend for all that I charged upon him; all of which he has very nearly acknowledged in his last published article. And I would further say, that I met Cree, face to face, talked the matter over, maintaining the truthfulness of my certificate; and furthermore, I gave him to understand that the controversy was between him and me, and not between him and Mr. Selby.

And now I will say, once for all, if Mr. Cree is not satisfied with my public certificate, my maintenance of that certificate in his presence and in the presence of a number of others, he can proceed to bring the matter to a legal issue, and I will make good all I have certified to. What say you, friend Cree?

P. SMITH.

West Middletown, Pa.

Letter from Indiana.

FRIENDS ERRORS:

Perhaps it will not be amiss to let the readers of the Bugle know how our cause is prospering in Jay co. In, at which place we had a convention and fair on the 31st of last and the 1st day of this month, which considering all of the inauspicious circumstances which attended it, came off well. Some of the unfavorable circumstances were as follows: Jay is a new county, but a few years ago its inhabitants felled the first trees, and erected the first house, in the region where a few days ago we had so interesting a meeting.

It is a fact known to all who have ever examined the matters, that in new countries money is almost out of the question, from the fact that what money they can get goes to the older states to purchase the necessities of life, until they can produce them themselves. This is the great obstacle to getting up fairs in Indiana. Sickness, and rainy weather, also, operated much against us at Jay.

But there is one thing certain, that if all of the enumerated difficulties did retard our progress there, we lacked not the one thing needful in all good works—that is, whole-souled philanthropy. It would not, perhaps, be saying too much to assert that the friends in Jay did all they could do on that occasion. Indeed, they went far beyond the most sanguine expectations. The avails of the fair amounted to \$25.75. Philanthropy being equal, I would as soon undertake to raise \$200 in Ohio, as twenty-five in Indiana. Almost all of the abolitionists in Jay, have adopted the motto, "No union with Slaveholders." The great change produced in the public sentiment here, has been brought about in a great measure by the operations of Enos Lewis—not that he is any more philanthropic than the rest, but he has more of the "gift of the gab" than they.

We have had several meetings in Randolph, Wayne and Grant counties, but it being mostly new ground, they were generally small. We now have appointments ahead

us for about 60 meetings, among which we are to have two fairs. We will give a brief report of our progress, when we send you names of subscribers, if you think it best to do so.

One word in regard to the extract from my letter to V. N. which was published in the Bugle. Although there was nothing said there but what was true, I should, had I written it for publication, have couched it in somewhat different language. In using the term Liberty party, I did not intend it to apply to the party in general. It was only intended to apply to the Liberty party in Jay co., and a few other places not necessary to mention now. None but the one to whom I addressed the letter could fairly appreciate it. And although I had up to the time of writing the letter, received more opposition from members of the above named party, whenever I had come in contact with them, (with a few exceptions,) I should not consider them as representatives of that party generally, in other places. Inasmuch as the letter was published, I thought best to throw out a word of explanation. It yet remains to be ascertained whether those who have attempted so unjustly to cripple my influence, are representatives of the Liberty party. I think they are not. In Grant co. and several other places, the Liberty party and we are on the most friendly terms.

Camden, Jay co., In.

Nov. 7th, 1846.

[Brief reports from friend Davis will be very acceptable. In regard to the Fair, we think Jay co. did well. Honor to those who despise not the day of small things.—Ebas.]

ANTI-SLAVERY BUGLE.

SALEM, NOVEMBER 13, 1846.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Anti-Slavery Meetings.

B. S. and J. ELIZABETH JONES will hold

Anti-Slavery meetings at

Edinburg, Portage Co., Wednesday and

Thursday, Nov. 18th and 19th.

Ravenna, Portage Co., Friday and Saturday

the 20th and 21st.

Freedom, Portage Co., Sunday and Monday,

the 22nd and 23rd.

Garrettsville, Portage Co., Tuesday, the

24th.

Southington, Trumbull Co., Thursday and

Friday, the 25th and 27th.

Mecca, Trumbull Co., Saturday and Sunday,

the 28th and 29th.

Greene, Trumbull Co., Tuesday, December

1st.

Andover, Ashtabula Co., Thursday and

Friday, the 3rd and 4th.

New Lyme, Ashtabula Co., Saturday, the

5th.

Au-tinburg, Ashtabula Co., Sunday, the

6th.

Unionville, Lake County, Tuesday, the

8th.

Montville, Geauga Co., Thursday and Friday,

the 10th and 11th.

Chardon, Geauga Co., Saturday and Sunday,

the 12th and 13th.

Munson, Geauga Co., Tuesday and Wednesday,

the 15th and 16th.

Kirtland, Lake Co., on Thursday and Friday

the 17th and 18th.

Painesville, Lake Co., Saturday and Sunday,

the 19th and 20th.

All of the above meetings will be held in the afternoon and evenings of the days mentioned commencing at 1 o'clock, except those at Edinburg, Ravenna, and Mecca, which will commence in the evening, and continue through the following afternoon and evening, and if the friends at Mecca desire it, a meeting will also be held there on Sunday forenoon.

Will the friends of the cause please make

all necessary arrangements for the above

appointments; and as the speakers have no

mode of conveyance of their own, they will

be obliged to depend on the kindness of the

friends of the cause to carry them to the places

of their appointment.

SAML. BROOKE,

General Agent.

Action of Indiana A. S. Society.

It has ever been the policy as well as the principle of the American A. S. Society, to confine itself to the one great idea which it has embodied in its constitution—opposition to the chattel principle. It was organized solely for the purpose of overthrowing chattel slavery, and were it to undertake a crusade against any other evil, it would be a departure from its original intention, and a violation of its implied faith. Various attempts have been made from time to time, to draw it into a discussion of other questions—to force extraneous topics upon its platform. These have been uniformly resisted, resisted with firmness and not without sacrifice. So far as the question of chattel slavery is concerned, and the equal right of all who believe in the principles of the society to labor upon its platform, it has always expressed itself in decided terms, carefully avoiding a discussion of the false issues which its opponents strove to force upon it, in order to increase its unpopularity, and destroy its anti-slavery efficiency. It has been denounced as a Non-Resistant Society, not because it ever advocated or de-

fended non-resistance, but because it refused to act as to wound the consciences of its non-resistant members, and in a manner not required by its constitution. Although it has been accused of being a Woman's Rights Society, its claim to that title rests solely upon the decision it made, that by its constitution a female member had the same rights as a male.

Though its duty required it to oppose political parties, it never became a partisan; though obliged to contend against religious sects, it never became sectarian itself. Its sole duty is to re-form public sentiment, not to build up sects or parties, nor to oppose them except so far as they are pro-slavery. With this one idea stamped upon its being, it welcomes all abolitionists to its platform, taking no cognizance of their sex or color, asking nothing of their birth, their political, or their religious preferences. This is the only basis upon which such an organization can act with any efficiency, the only foundation upon which the friends can truly unite in mutual effort. Introduce the Shibboleth of party, sect, or religion, and it is transformed in its character; it measures a man's abolitionism, not by his anti-slavery qualities alone, but by his opinion upon subjects which are not in themselves connected with the question of slavery. This, much to our surprise, the Indiana State A. S. Society saw fit to do at its last Annual Meeting, as will be seen by the following resolution, which was adopted as the last of a series:

"Resolved, That we yield to none in our devotion to the Bible and uncorrupted Religion; that it is our chief solace in life and most blessed prospect after death; that by patient continuance in well doing, we shall inherit eternal life."

This society, like the American, was formed for the single purpose of abolishing slavery, and the introduction of such a resolution was an insult to its members which should have been promptly rebuked. It invited all, even the disciples of Moses, the followers of Mohammed, the Bramins of India, and the Fire-worshippers of Persia, to unite under its banner for the accomplishment of its one great object. It matters not whether the invitation were generally accepted, the principle is the same. We see that after having used the labor, the influence, and the means of those who did join it, it has arrayed itself in open hostility to the opinions of the religionists we have named, has set up its standard of orthodoxy, and declared as the established faith of its members, that they were devoted to a book in which none of these believe, and to a religion which they all repudiate. It has no right as an anti-slavery society, to do this, or to establish any other than an anti-slavery test. It will, of course, be understood that we are not objecting to the character of the resolution, but to its adoption by such a body. Although we are as much in favor of temperance and peace as any one can be, yet we would utterly refuse to join an anti-slavery society that would declare its devotion to the principles of either, for we cannot consent to make the question of peace or temperance a test of anti-slavery character.

If the subject matter of the resolution is legitimate anti-slavery ground, then must the society continue its existence and labor long after chattel slavery is abolished, and as an anti-slavery organization labor to produce the conviction that the Bible is the Word of God and Christianity the true faith, and that it is by works that eternal life is to be won. We can hardly believe that a single supporter of the resolution dreamed of such a thing; yet this is the only rational conclusion that can be drawn from the declaration therein made, for every thing which is a proper subject for resolution, is no less proper for society action.

If the object of the movers and the adopters of it, was to narrow the platform of the society, and make it a semi-evangelical anti-slavery sect, they have certainly effected it, and it has a right henceforth to be regarded with almost as much deference and respect as the London Broad st. Committee, with its British and Foreign Anti-Slavery Society; and we are almost tempted to suspect that the recent visit to Indiana of some of the supporters of that Committee, had something to do with the adoption of the resolution we have quoted. That Committee we know are opposed to the anti-slavery reform as it is carried on in America; it would have it less Catholic in spirit, more guarded in action, and more evangelical in character. The Indiana Society has done what it could to meet the wishes of the Committee, although perhaps its action is wholly attributable to one of those remarkable coincidences with which we sometimes meet.

We hope that ere long it will perceive the mistake it has made, retrace its steps, and hold up a standard under which all who love the cause of the slave may rally, without reference to evangelical, or un-evangelical opinions.

THE SLAVE GEORGE is freed, freed at least from the grasp of those who strove illegally to detain him. Would that he were as free as the Declaration of Independence declares he should be; but this hope is vain, for the Constitution steps in and binds him with its cords of compromise, and he is but a slave at large. Honor, however, to New York for her decision; she has gone as far as a vassal of the South could go, and has done better than we expected. Public sentiment is changing. Let us thank God and take courage.

THE CHILD'S FRIEND.—This is the name of a monthly periodical containing nearly fifty pages of reading matter; is got up in the best Boston style, and edited by ELIZA LEE FOLLEN, whose name is a sufficient warrant for the interest and utility of the work. We never before saw a publication that came so fully up to our idea of what the Child's Friend should be. Its contents are instructive, and written in a style that cannot but be attractive to juvenile minds. In winning language it discourses of great principles, and teaches in simple beauty the duty of Christian love.

We should be glad to aid in extending its circulation in the West; and would advise those parents who can afford to advance \$1.50, and who desire to gratify their children by making them a handsome monthly present whose healthful influence will be felt through life, to subscribe for "The Child's Friend."

Should any of our readers wish to receive it, if they will forward us the subscription money, we will see that they receive a copy of the work. Specimen numbers can be seen by calling on us.

OFFICIAL.—By the official returns of the Ohio election, it appears that the number of votes cast for Lewis was 10,529, making 2,118 more than King received in 1844. We of course have no means of learning how many National Reformers voted for him, but it was the regular nominee of that party, it is fair to presume that its members gave him their entire vote.

The Liberty party papers, which at the commencement of the campaign, talked of raising a committee of 25,000, came down about election day to about 15,000, and as the returns came in, the Cincinnati Herald said that if the party polled twelve thousand votes, there would be no cause for discouragement. Seeing that they fall nearly fifteen hundred short of that number—National Reformers and all counted—we cannot help inferring that there is cause for discouragement, to them. After all the labor the party has expended, 2,000 gain in two years is not much to boast of for such a State as Ohio.—The party, however, seems disposed to imitate the example of the philosophical Dutchman, who fell from the mizzen mast and broke his leg, and thanked God, not that he had broken his leg, but that he had not broken his neck.

DEPARTURE.—Our friends Foster left last week for Massachusetts, where they expect to labor the remainder of the year.—Their sojourn in the West has been of incalculable benefit to the anti-slavery cause, and we feel assured that their efforts in Ohio have aided in producing a revolution of which we have only seen the beginning, and whose influence will form no unimportant feature in the future history of this State. Not only will their visit be long remembered by those whose fainting spirits they have cheered, or whose failing strength they have been the means of renewing, or whose minds they have stirred up to more active being, but the opponents of the bondman's cause will not soon forget those who have ever proved themselves to be the true champions of the oppressed, and the unflinching foes of wrong.

PLEASANTY.—An individual at Colrain, Belmont co., who has received our paper from the 47th No., lately returned it with the following endorsement:

"I wish you to please discontinue sending the Anti-Slavery Bugle (erroneously called the Anti-Slavery Bugle) to me, as I never subscribed for it and do not wish to read it."

We have no recollection who sent us the name of the writer of the above; all that we know about the matter, is this—that his name was on our books as a subscriber, that we sent him eighteen nos. of our paper, for which somebody owes us 55 cents.

NOTICE.—It would be desirable if those persons who subscribe for the Bugle for their friends would inform them of it—this would save the Post Masters and ourselves some trouble. Several such have lately been returned, and we give below the initials of the persons to whom they were sent, and their P. O. address, so that those who have directed us to forward them may advise us what to do.

M. C. East Fairfield, O. Refused.
M. H. Parkman, O. "
J. V. Alexandria, O. "
M. D. Warren, O. Not called for.
C. S. Salem, Mass. "

A Secret Society, called the "Sons of Liberty," has been organized in Louisville, Ky., and other Western cities, for Political objects.

What would the Democratic paper from which we take the above, say to the organization of the Sons of Slavery in Louisville, not for political objects, but for Natural Rights! Let the tyrants beware lest their victims follow the example thus set them.

PORK-LOVE.—We see it stated in print, that the annual crop of pork raised in the United States, is worth three times as much as the cotton crop. In 1845, its value was estimated at \$166,000,000. Ohio takes rank as the 3d hog growing State, Tennessee leading and Kentucky coming in 2d. The yearly produce of hogs in Ohio is over 2,000,000, exclusive of the bipeds.

The statements made by E. H. are any thing but favorable to the individual spoken of. We think it doubtful, however, if the publication of them at this time would affect any good, and especially if the name of the writer was withheld.

LIBERTY PARTY VOTE IN INDIANA.—The official returns of Indiana for '46 as compared with those for '44 would seem to indicate that the Liberty party vote has not after all gained so very much in that State. The vote in '44 was 2,106, in '46 it was 2,278—increased 172. Taking into consideration the fact that the party has three papers in the State, was backed up in its operations by a State A. S. Society, and had in the field men in whom it had confidence, we think its business operations for the last two years have been rather small.

THE ALMIGHTY DOLLAR.—We lately received a one dollar bank bill in payment of a subscription, on the back of which the following was written:

"Money being emphatically the God of the American people, it is time even the Gods should speak against a hellish custom common in America of plundering cradles, robbing trundle beds, and selling the children for money."

We are always glad to take note of such sentiments, and shall be happy to have all our subscribers express their views in a similar manner.

GOODWILL ON THE CONSTITUTION.—On our first page will be found another article from the pen of Wendell Phillips in review of this work. We hope to be able to continue it in next week's paper. Do not let the length of this prevent its careful perusal. The poison has been extensively taken, let not the antidote be neglected.

J. C. Marshall's communication shall receive attention next week.

Northern and Southern Methodists.—Abolitionists have ever insisted that there has been no real division in the Methodist Episcopal Church on the question of slavery—that while there were two in form, in heart and spirit there was but one. Northern Methodists have denied this when they desired to appear fair in the eyes of a growing anti-slavery public sentiment, or wished to quiet the conscience of some tender brother who was becoming uneasy with his pro-slavery position, and have pointed to the division as evidence that the skirts of Episcopal Methodism were no longer stained with blood; keeping out of sight as far as possible, the fact that the church counted, and counted with pride her four slaveholding conferences! While a seeming war was kept up between the parties, there existed among the leaders a real brotherhood and brotherly union which is daily becoming more and more manifest. We hope the honest and well meaning members of the M. E. Church will speedily see that it is one in fact and in spirit with the church south, and that they are all a part of the great brotherhood of man-thieves; that they recognize as Wesleyan Methodism that religion which licenses cradle plunderers as preachers, and ordains man-stealers as Bishops.

A Mississippi correspondent of the Nashville Christian Advocate writes a letter which is "big with heavenly union," and which the Pittsburgh Christian Advocate says "breathes the right spirit." In order that our readers may understand, that in the estimation of these Advocates of Methodism, that is the "right spirit" which would unite in bonds of fellowship the churches north and south, we give an extract from the letter.

"When brethren come to us from the north, and announce themselves as members of the Methodist Episcopal Church, we never think of treating them in any other character than brethren well beloved, and giving them the very same privileges as though no line of division had ever been made. Our christian love is too strong for any conventional lines to divide us. They may mark our jurisdiction, (as it best they should in the circumstances) but like the Canadian Methodists and those from the United States, met at a camp-meeting during the late war, immediately on the line, we will embrace each other across the line. Or, in the beautiful and pacific language of Dr. (now Bishop) Hamline, we will go to the north and preach Jesus to them, and they will come to the south and preach Jesus to us. I would say to our northern brethren, if my voice could reach them, do not condemn your brethren hastily and go to war with them, as did the hasty spirits among the nine and a half tribes of Israel, when they saw from the distance on this side of Jordan, an altar erected by the two and a half tribes, who had so faithfully fought with them the battles of the Lord. Adopt the more prudent and peaceful counsel, send chosen men, heads of all your tribes. Let them go through the length and breadth of our southern Methodism, and see if it be the genuine Wesleyan form of true Christianity, which we have so long toiled shoulder to shoulder to set up in these lands. Let these chosen men, with the venerable Heddington as their chief, examine our book of Discipline, and see if the ancient landmarks be removed even in the minutest particular. Let them survey the wide field of our general itinerant superintendency; go round the extensive districts of our Presiding Elders, and our tollsome four weeks circuits, extending to every nook and corner of our population. Let them follow our missionaries to the farthest wigwag of the recently migrated Cherokee or Choctaw, or wander with him through the rice, the sugar or cotton plantations of the south, to search for the lost sons of Africa. Let them share with our devoted missionaries the "proud man's scorn," and the "blessing of those who were ready to perish." Let them turn aside to our quiet class-rooms, our love-feasts, and our camp-meetings, and mark the cloudy and fiery pillar that still directs us by day and night. Then let them return and report to their brethren north, whether it be not the same divine flame which used to animate us when we were one, and rejoiced in each other's prosperity. If this be their report, then we are one."

Nor joy, nor grief, nor time, nor place,
Nor life, nor death can part."

Revivals at the South.

We hardly open one of our Southern exchanges which does not give some interesting account of the prevalence of the revival spirit of the age. The Methodist churches throughout the south are in a high state of spiritual prosperity, and are working in delightful harmony in promoting the common cause. The seal of heaven's approbation rests upon the instrumentality, and wives of light and glory are rolling over their sunny plains. Every Conference and every church appear to be in the revival spirit, or are tending to the spirituality and increase of the Church, while at the north the stillness of a death-scene prevails. Here we mourn over the decrease of membership throughout our almost entire work, while there souls are converted by thousands every week. What means this? What do their wide-spreading revivals betoken? Who can answer? Whom God blesses we bless. Amen. Let the work go on.—*Gen. Evangel.*

We remember when there used to be great revivals at the North, when sectarianism was at premium, and hundreds and thousands were flocking to the denominational folds. Now, protracted meetings are barren soil, and the power of the chamber fails, charm he never so wisely. We will not here pretend to account for the existing state of things in the northern churches, where, as the Evangelist truly observes, "the stillness of a death-scene prevails;" we wish however to state a fact in this connection, and leave our readers to draw what inference they may. The churches of the North are decidedly and unquestionably pro-slavery, while the public sentiment around *Seneca* is assuming an anti-slavery character. The hollowness of their professions is beginning to be understood, and even those who make no pretensions to religion are unwilling to recognize as christian, churches which frame defenses for the oppressor. Instead of being what in former days the people had supposed, temples upon which "Holiness to the Lord" is written, they show themselves to be the hold of every foul spirit, the cage of every unclean bird.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."—The following specimen of non-committalism is from a leading Democratic paper of Buffalo, N. Y. Though but a straw, 'tis a straw which indicates the quarter from which the political trade-wind blows. If the party felt itself as strong in opposing "nigger voting" as it once did, we should have no such uncertain sounds as these from any of its organs. Colored suffrage has become to the knowing ones of the New York Democracy what slavery has always been to the South—"a delicate question," and at the present time especially they would be glad to keep it as far in the back ground as possible. If they can quietly deprive the colored man of the elective franchise, they would rejoice to do so, but some of the leaders evidently fear to say much about it, upon the principle, probably, that "the least said, the soonest mended." As it is reasonable to anticipate a speedy change in public sentiment in relation to this subject, their course is a wise one for politicians.

NEGRO SUFFRAGE.—It will be recollected that the question of unlimited negro suffrage is to be submitted to the people of this State at the coming election as a separate proposition. If decided in the affirmative, the colored population are to have the same rights of voting as other citizens, but if rejected, they are restricted as under the present Constitution—allowing a man to deposit a vote for \$250 worth of property—or, in other words, making \$250 in the hands of a negro, equal, in respect to the right of suffrage, to a citizen, with the requisite qualification.

The War.

"What is the precise object of this war with Mexico? We believe few of those who advocate it would agree upon the answer." The President commenced it for political ends—not to vindicate the rights or honor of the country, not even to subvert the interests of the Union; but to extend the area of slavery."

"The war has been prosecuted with considerable vigor. Although there has been mismanagement, delay in furnishing the means of transportation, and no little neglect of the army, on the whole the war has been pushed with much energy. The east is another consideration, but Gen. Taylor has shown himself a skillful campaigner. The navy has done nothing—(save hanging a sailor), but we ought not to expect much from that branch of the service. It furnishes a convenient means of disposing of the younger sons of men who have earned favors of the sort, and some five or six millions of votes are of course a more bagatelle, for their maintenance. Why look for any thing more? Besides, has not our Gulf fleet blockaded Vera Cruz so completely as to let nothing in except Santa Anna—the very man they ought to have kept out—still in that doubtful, Com. Conner had warrant for what he did."

"But the war has reached a point where further aggressive measures cannot be adopted, without further means. More men will be required; and money at even a greater rate. And when these shall be got, and Gen. Taylor once more be enabled to advance to new victories, it may not be wholly unreasonable for men who claim to be intelligent and reflecting beings to inquire—what is all this for? Hundreds of lives, money by the ten millions—and for what? For the conquest of Mexico? Such a country may be overcome, as Spain was by Napoleon, but conquering it, subduing it, is quite another thing. If that be the end, the United States have as yet hardly made a beginning."—*Ohio Star.*

We think our friend Lewis should be too hard on the administration. Its members had the majority in Congress, and only did what he authorized them to do—"declare war." A pro-slavery, is as constitutional as an anti-slavery war, and a war of aggression as a war of defense. The main fault—speaking politically—is in the Constitution which authorizes such a war; and the responsibility belongs to those who give that document their sanction and support.

From the N. Y. Tribune.

The Slave Case.

SATURDAY, OCT. 31.

Judge Edmonds gave a decision this forenoon on the second arrest of the boy George Kirk. The Judge considers the law of this State unconstitutional, inasmuch as it is not intended as a Police regulation to prevent pauperism, &c., but operates solely in relation to the Captain of the vessel, to save him from penalty, should any such exist, in another State; and does not even provide that the master shall restore the slave to the owner. As respects the Captain, the Court does not consider that he can be made amenable to any penalty in Georgia, having done every thing in his power, &c. The Court ordered that the boy should be discharged, at which there was much applause from the audience, the Court endeavoring, in vain, to prevent it. The Court room was thronged with spectators, among whom were a number of ladies. Mr. Jay rose and stated that the boy has had a warrant served on him, sued out by the State, for assault and battery, and asked that a safe conduct should be afforded him to the Mayor's office, in order that bail may be put in. The boy was not brought down from prison, so that less excitement existed on the subject than was observable on the previous day.

P. S.—The parties afterward met in the Mayor's office, when the complaints for assault and battery were withdrawn, mutual releases exchanged, and the boy discharged.

MONDAY, NOV. 2.

RELEASE OF THE SLAVE-BOY GEORGE.—We mentioned in our Evening Edition of Saturday, the final release of the fugitive Slave, George Kirk, and his immediate departure from the City. It was a most happy termination of the intense excitement of the week. By the decision of Judge Edmonds in this case, two important points are settled: 1st. That no man can be taken in this State as a slave, except by his master or an authorized agent or attorney. 2d. That the law of 1817 which gives the master of a vessel the right to seize a person concealed on board his vessel, and supposed to be a slave, and to get a certificate from the Mayor or Recorder to return said slave to the port whence he escaped, is an unconstitutional law, and therefore null and void. And public opinion has settled one other point also, namely: That the Police of this City had better attend to their legitimate duties, than volunteer their services as slave-masters. Great credit is due to Judge Edmonds for his firmness in adhering to the true construction of the law and the principles of justice, and for the elaborate opinions given, which are worthy of him as a sound lawyer and an upright magistrate. When he pronounced the boy free on Saturday, the august dignity of a Court was insufficient to suppress the spontaneous burst of applause which came from the audience. Though every body was desirous of maintaining order, the expression of feeling was absolutely uncontrollable.

It is fortunate that, in a case involving so many abstract points of law as well as the most valuable rights of the citizen, such able counsel were obtained. The result might have been a very different one, had not the crooked policy and the sophistries of the opposing counsel been met by the legal knowledge and indefatigable exertions of Mr. Jay; the logical force, the familiarity with Constitutional law, and remarkable power of expression of Mr. White, and the fervid eloquence of Mr. McKee. Not that all these were needed to procure from the Court a right decision, or to defeat the counsel of the claimants; but the innate difficulties of the case, and the means resorted to to secure possession, knowledge and eloquence. And through them the right has triumphed. A few weeks since, our neighbors of Boston rocked the old Cradle of Liberty in an "Indignation Meeting," that a man had been stolen from the soil of Massachusetts. Should not we have a "Congratulation Meeting," that the right of a man to liberty has been established on the soil of New York?

When the deliverance of the slave Kirk was known, a large number of people congregated in Center st., and were addressed as follows by L. P. NORTON, Esq.:

"Friends and Countrymen! In obedience to your call I come forward to congratulate you on the happy deliverance of our friend from the grasp of the cruel slave power. The slaveholder has long boasted of New York, and triumphed as he pointed to his slaveholder's hunting-ground. To-day, for the first time, has the slaveholder been foiled in the pursuit of human prey by judicial power. They have thronged the Court room, and listened impatiently for the issue, as one suit after another has been instituted, expecting that New York would bow down now, as she always has done, in abject submission to the bidding of her Southern master; but to-day has the character of the Empire State been vindicated."

Hereafter, let it be understood that, if Georgia and other Southern States have their peculiar institution of slavery, New York has her peculiar institution of freedom. Gloriously have our laws triumphed, and slaveholders look with dismay at this unexpected and fatal issue; and they and their servile Captains will now understand that New York never will again give up a fugitive slave, nor will allow its nine hundred Police-men to hunt down a panting fugitive as he flies into our City for protection.

"Slaves cannot breathe in New York: They touch our City, and their shackles fall."

Let me, in conclusion, exhort you peaceably to return to your homes, with hearts filled with gratitude to Almighty God for this triumph of Freedom over Slavery, holding yourselves ever ready to rally at the call of Liberty."

Mr. Noble was warmly cheered at the close, and the dense mass which thronged around the steps and vestibule of the Tribune quietly withdrew, after three hearty cheers for Mr. N. Judge Edmonds, New York City and the Empire State.

GOING IT RATHER STONE.—Parker Pillsbury, editor of the Concord, N. H. Herald, says of a class of our fellow citizens of the Bay State:

"They talk of their holy religion; but their robes of righteousness are woven at Lowell and Manchester; their Paradise is a high percentage on Factory stock; their palms of rejoicing are triumphs over a rival party in politics on the question of Banks and Tariffs; they would turn Heaven into Birmingham, and make every angel a weaver, and with the eternal din of looms and spindles, drown all the anthems of the morning stars."

Famine in Ireland.

The following extracts will give a faint idea of the starving condition of the Irish peasantry. Here, we have an abundance of all we can desire—our store-houses are filled, and our barns are groaning beneath the weight of their burdens—while there, thousands are perishing for want of bread.

[From the London Times, Sep. 22.]

"The worst symptoms of the Irish famine, as we had to observe yesterday, have begun to show themselves in the way of popular gatherings and processions, which at present are only turbulent, but may soon become outrageous. The twin powers of Fear and Rumor have lent their hands to the coloring of a picture already sufficiently sombre. The people have made up their minds to report the worst and believe the worst. Human agency is now denounced as instrumental in adding to the calamity inflicted by Heaven. It is no longer submission to Providence, but a murmur against the government. The potatoes were blighted by a decree from on high, but labor is defrauded by the machinations of earthly power. Such are the first aspirations of discontent, inflamed by rumor, and diffused by fear. Such are the thanks that a government gets for attempting to palliate great afflictions, and satisfy corresponding demands by an inevitable but a ruinous beneficence."

[From the London Sun, Oct. 1.]

"Unhappily the patience of the unfortunate Irish is at length exhausted. We have now before us that most appalling spectacle of national agony—a people driven to desperation by the pangs of hunger, and braving a violent death rather than endure the bitter torments of a more lingering dissolution! After sustaining the direct woes of starvation with a most noble fortitude, after pining in their hovels under an accumulation of all human miseries, penury, inanition, neglect and despair, and after bearing these extreme sufferings with a meekness and a tranquility beyond all praise, the laborers of Ireland have been tasked to the utmost limits of endurance, and have now risen against their more affluent neighbors. Towards the conclusion of last week a slight glimmer of the approaching insurrection was observable in the vicinity of Crookhaven, where a vast concourse of the emaciated peasantry assembled together in the village of Golen, to proclaim their wretchedness no longer endurable. The sullen anguish depicted on every one of these melancholy faces is described by an eye witness to have attested sufficiently the extremity of their distress. 'A more appalling spectacle could not be witnessed,' writes one correspondent. Want and despair were the prevailing characteristics of the multitude. That dark promise of violence and insubordination has been fulfilled. At the very commencement of this week, namely, on Monday morning, the peasantry at Dungarvan assumed such a threatening aspect, and congregated together in such dangerous numbers that the military were called out, several shots were fired upon the mob—many of the starving rioters were wounded, and on Tuesday two of them died from mutilation. By the context of this miserable intelligence from Waterford, we are informed that brickbats and other missiles were hurled at the dragoons, and that notwithstanding the recent discharge of musketry, a dwelling house of Capa was assailed, and that knots of the insurgents were scattered over the country intervening between that locality and Cork."

Curious Things.

We attended the meeting of the American Board the other day, at New Haven, and in our quiet way watched the progress of events, at that noted anniversary. We saw some of the most curious things, and cannot forbear gratifying our readers with some of the knowledge thus picked up.

It was quite curious, that anti-slavery men were so entirely forgotten. There were a great many committees nominated—and on each of these committees were very many members. But in no one instance, was a solitary individual placed on a committee who was known as an abolitionist. It was singular that out of more than one hundred committee men, the presiding officer could not even think of one abolitionist, who was nominated. We do not say that there was any thing intentional in all this—neither do we affirm that abolitionists are fit to act on committees. We only allude to the fact, as rather a curious one.

Side by side with that fact, we must also mention, that quite a number of Southern men—slaveholders for aught any body knows—were placed on committees, and were invited to take a prominent part in the various religious exercises. We do not assert that the presiding officer knew that they were from the South; we only put that they were side by side as quite curious.

It was quite curious, too, that the gentlemen on the platform, some of them at least, seemed to feel themselves entitled to insult those brethren who were not on that elevated situation. Thus we observed that when our friend Mr. Perkins, was offering some remarks not quite palatable to certain individuals, he was twice rudely and insolently addressed by persons who were on the platform. It was curious, too, that the presiding officer did not hear these insults, and did not call the gentlemen to order.

It was curious, too, that several parties there present, seemed to have forgotten their relative positions and duties. A common observer would naturally suppose that the Secretaries were the agents and servants of those who appointed them; and that the Secretaries and Prudential Committee were subordinate to the Board. But all this was most curiously reversed. The Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries will not go with you; and will never attend another annual meeting; if certain proposed measures should be prosecuted."—Indeed, the Chairman was a mere puppet, receiving directions, and taking all Committees from the Secretaries. Indeed, the Board was very much in the position of the old French parliament, who were called together merely to register the edicts of the King.—The Secretaries handed in business and proposals to the meeting—then these same Secretaries handed to the President the names of the committees who were to report on these propositions—and, of course, these committees

made reports which were mere echoes to the views of the Secretaries.

It was curious, too, that only one man seemed to suspect that all this was not right. That man was Dr. Bacon. He seemed to have got the curious notion into his head that the Board had a right to investigate the acts of the Secretaries, and the proceedings of the missions, and that he, as an individual member, should vote intelligently, and not blindly. He made a very curious speech to that effect, which, if correctly reported, will have a curious effect on the community.

It was a curious thing, too, that slaveholding and polygamy received the special approbation of God. It is known that among the Choctaws, there are many slaveholders in the mission churches. Among these same Choctaws, one polygamist was admitted to the church; how many more we know not, as the Secretaries acknowledged themselves profoundly ignorant on the subject—avowing that they had never inquired. Now it is curious, that according to the Secretaries, these identical churches have been favored with special and remarkable revivals. The missionary was introduced on the platform, and gave a thrilling narrative of the tears, sobbings, outcries, anxious seats, excitements, conversions, and enlightened piety exhibited in these revivals. It was quite curious that the Secretaries should make so very prominent, the remarkable coincidence in the churches, of the very curious things, slaveholding, polygamy and revivals. It is still more curious, that the revivals had no tendency to do away with the sins.

The ignorance of the Secretaries, also, was quite curious. An honest-minded friend of ours asked them if polygamists had ever been admitted to the mission churches. "Yes, in one case." "In others?" "We don't know." "Have the missionaries ever inquired of you whether you should admit polygamists to their churches?" "Yes." "What did you reply?" "We told them to do as they pleased." "Did they admit them?" "We do not know—we never inquired." "Have you missions in countries where polygamy is practiced?" "Yes." "Are not your missionaries then in favor of admitting converted polygamists to the church?" "Some of them are." "How then do you know that there are not many polygamists in your mission churches?" "We know nothing about it." We thought that such ignorance was very curious.

The treatment which a clerical friend of ours received, was quite curious. He has been, and is, a warm friend of missions—has given money and most liberally for their support. Having some objections to the course pursued by the Board, he once stated them to an agent of the Board. That agent urged him to come to the meetings of the Board. "Come and meet with them—talk with them; they want to see you; they are kind men—they will discuss these matters with you"—was his language. This friend of ours went, and respectfully remonstrated with the Board on the admission of polygamists to the mission churches. But what a storm! They ridiculed him—insulted at him—named him—calumniated him—called him crazy, fanatical and snarling. This treatment was quite curious.

We saw a curious kind of benevolence also. When intelligence was read concerning the persecutions of Mr. King, and a few Armenians, great numbers wept, and were deeply moved; most fervent prayer was offered for them. Those same men turn a deaf ear and a stony heart to us, when we tell them of the worse wrongs of three millions of the devil when we plead and pray for them. All this was very curious. We could not forbear asking, why is it right and noble for Mr. King to break the laws of Greece, and mean and wicked for Mr. Torrey to break the laws of Maryland? How much of this sympathy for Mr. King is fashion and sentiment! We are very curious to see true answers to such questions.—*Charter Oak.*

An Interesting Case.

A case of considerable interest was tried in Baltimore County Court some days ago. It involved the freedom of a negro woman named Maria Wilson, her nine children and several grand-children. The facts as contained for by the parties, as stated in the Sun, are, that between forty and fifty years ago, the administration of Sarah Worthington, who died in Baltimore County about the year 1804, sold a negro woman named Hannah, to Joshua Richards, now deceased, for the balance of her term of servitude, said to be eight years—that at the time of the sale Hannah had an infant about eight months old, which infant (Maria, the present petitioner), was permitted by the administration from motives of humanity, to pass into the possession of Joshua Richards with an understanding that Richards was to have the services of Maria for a reasonable length of time, to compensate Mr. Richards for the trouble and inconvenience of supporting Maria as an infant through the stages of childhood, until she should be able to be of use—that Maria remained with Mr. Richards upward of twenty years, was married with his approbation to a colored man named Henry Wilson, had children, and some 12 or 15 years since, with the approbation and consent of Mr. Richards, left him, and has since lived with her husband, by whom she has had the large family spoken of and which now form the subject of the present controversy. On the other hand, the defendants contend that Hannah and her child Maria were sold to Mr. Richards as slaves for a term of years, and that all the children of Maria are slaves for life; that as such they were claimed by Mr. Richards in his lifetime, bequeathed by him in his will, and as such claimed by the heirs of Joshua Richards, who, since his death, arrested and put them into the jail of Hope H. Slater, who purchased John, one of the petitioners, and upon whose case this issue was made up. A great deal of interesting testimony was presented upon both sides, and able arguments made before the Court upon several propositions of law; at length the case was argued before the Jury, who retired at 4 o'clock on Monday afternoon, and after being looked up for twenty-four hours, came into Court on yesterday afternoon with a verdict of freedom to the petitioners. On the announcement of the verdict, the defendant's counsel filed a motion for a new trial, which we suppose will be argued at an early day.—*Balt. Amer.*

ADJUTANT FORSYTH, of the Georgia regiment has returned home on a furlough—to remain until his health shall be re-established. In one of his letters to the Columbus Times, he says that in ascending the river, seventy sick were left at the Matamoros

Hospital, and that he was shocked on his return two weeks after, to find twenty-seven of the number dead. Some idea (says the Savannah Republican) may be formed of the state of things in the Army, and of the murderous carelessness of the War Department, from the following paragraph from this same letter from Adj't. Forsyth. He says:

"I left our sick at Matamoros yesterday. It makes one's heart bleed to witness the sufferings of these poor fellows. In camp, you must know, few of the experiences considered necessary to the ill at home, can be had. A man gets sick and he is carried to the Hospital with his blanket and his knapsack. Bed and bedding there are none, and as the country is destitute of lumber, bedsteads are not to be had. A blanket and the ground is therefore the couch upon which the Volunteer lies sick and dies, if he does not recover. If he dies the same blanket forms his winding sheet and coffin—plank is not to be had. The Quarter-Master at Camargo told me in answer to an application for a coffin, that every foot of plank, and old gun boxes that was to be found, had been worked up for its purpose, and that all the money in his department would not command a coffin."

AN HONORABLE MURDERER.—James R. Vineyard, who shot the Hon. Charles P. Arndt in the council-chamber at the capitol of Wisconsin, on the 13th of Feb. 1842, has been elected to the Constitutional Convention, now in session, from Grant county, W. T. This is the first we have heard of this man since the whole country was horrified by the account of the savage murder of which he was the perpetrator. Do the people of Wisconsin mean to have a provision incorporated in their constitution, making it lawful for one man to shoot another, whenever he may feel prompted to do so? What sort of a man is he to make laws for governing others, who has set the example of breaking the highest law known to human legislation!—*Spirit of Liberty.*

Receipts for the Bugle.

FROM OCT. 1st, TO NOV. 11th.

New Lyme Sewing Circle, \$16.50.
L. Adams, Middletown; Saml. McClure, Fallston; J. Strickler, Columbia; \$2 each.
C. R. Cowles, Buffalo; J. H. Barnes, Berlin; Jacob Dutton, J. F. Tiedt, H. Hamilton, A. Heaton, J. L. Smith, H. Thomas, N. Johns, New Garden; G. S. Bentley, Green Hill; J. H. Richardson, Bucks; W. H. Peck, Hudson; J. C. Marshall, Marlboro; J. Bissell, Lowellville; A. Hix, Berea; Stacy Nichols, J. Hardman, Columbiana; E. Lewis, Austintown; E. Fawcett, R. A. Harris, Salem; I. Newcomb, Selma; L. T. Drake, R. Miller, Ravenscroft; J. W. Smithson, Windsor; I. Puckett, Winchester; C. Raymond, A. Joiner, Garrettsville; S. A. McCurt, Fallston; J. Westfall, Augusta; S. Reed, Ellsworth; A. Hatch, Bandyburg; E. Brown, New Line; C. Green, Southington; R. Hornaday, Sligo; Dr. J. C. Brown, Lumberton; B. Brosius, Mt. Union; O. D. Smully, N. Andrew, Randolph; J. C. Pendleton, Cuyahoga Falls; Jacob Wolf, each \$1.50.
W. Richey, New Garden; F. H. Woolley, Green Hill; J. Huddleston, Cambridge city; T. McMiller, East Fairfield; S. Vail, Twinsburg; \$1 each.
A. G. Richardson, Acher Town; A. J. Ruel, Winchester; Jos. Nash, Welchfield; A. Heaton, New Garden; J. C. Shadinger, Little York; A. Cadwallader, Rochester; S. Merrifield, Sullivan; 75cts. each.
A. B. Sampson, Sullivan, 65c; E. Shaw, Selma; S. Atkins, Mecca; each 50cts.; L. C. Bowker, Sullivan; L. Cook, Huntington; each 12c.
In the last acknowledgments, A. B. Hatch was credited \$1—it should have been \$1.50.

BOOKS.

A new assortment of books just received and for sale by J. Elizabeth Jones, among which are

Douglass' Narrative, in muslin,	40 cts.
" " in paper, with-	
out portrait,	25 "
Archy Moore, handsomely bound,	40 "
Despotism in America,	37 1/2 "
Branded Hand,	35 "
Christian Non-resistance,	37 1/2 "

Also, a variety of pamphlets, including the Slaveholders Religion, Brotherhood of Thieves, Disunion, &c. The Liberty Cap for children—price 8 cents.

NEW GOODS.

GREAT BARGAINS!
THE subscribers are receiving a large and well selected stock of Fall and Winter Goods, adapted to the season, purchased since the reduction in prices, which they will sell for prompt pay as cheap as the cheapest. Their stock consists in part of,

CLOTHS, CASSIMERES,
Cassinets, Jeans, Flannels, Linsey, "Rough & Ready" Plaid, Winter style Gingham, Robes, Lustres, Shaded Mergo, English and French Merino, Chintzes, Prints, Shawls, common and sup. Takeri Shawls. Together with an assortment of

PLAIN GOODS FOR FRIENDS,
Calicoes, Gingham, Crapes, Chapelleis, Gauze, sup. Cashmere Stockings, Sheep Book Mus. Hand'ls, sup. fig'd of Plain Silks.

ALSO—A large stock of Boots, Shoes, Caps, Bonnets, Gimp Edgings, Fall Ribbons, Trimmings, &c.

HATTERS' TRIMMINGS, Shellack, Plush, Nutri and Goony furs, Skins, Bindings and Bandings.

GROCERIES, &c.

Fish, Salt, Coffee, Tea, Havana, Dom. and New Orleans Sugars, Sole and Upper Leather.

ALSO—Hollow Ware, Cincinnati Castings, &c., &c.

HEATON & IRISH.

Salem, Oct. 30, 1846.

P. S. Our prices are,

Calicoes, from	3 1/2	to 12 1/2
Muslins, "	5	to 12 1/2
Cassinets, "	50	to 1.00
Cassimeres, "	62	to 1.25
Cloths, "	87 1/2	to 2.75

All we ask is, examine our goods, and we will sell—they will please.

DRY GOODS AND GROCERIES.

BOOTS AND SHOES, (Eastern and Western.) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at

TRESCOTTS,
Salem, O. 1st mo. 30th.

POETRY.

From the Morning Star.

THE FLIGHT OF THE SLAVE.

Low in the West the crescent moon
Pours down her silvery light,
And twinkling stars come one by one,
To deck the brow of night;
The birds have ceased their evening song,
And calmly sunk to sleep;
And o'er the willow fringed stream,
The winds of midnight sweep.

This is the hour—the holy hour,
When men forget their care,
For sleep, a balmy opiate, pours
Upon the dewy air;
And many a wretch, who wakes to weep,
Doth now forget his tears;
And many a bright and blessed dream
The careless spirit cheers.

But now the wronged and hunted slave,
Whose heart for freedom yearns,
Doth gaze, with wild and anxious eye,
Where the North Star dimly burns;
And now, while others calmly sleep,
With hasty step he flies;
Trembling at every shadowy form,
And every sighing breeze.

His back is seamed with many a scar,
A brand his forehead bears,
And on his ankle worn and sore,
The shackle's span appears;
But he has heard that freedom's star
Beams o'er a distant land,
Where even Africa's sable sons,
Their rights, as men demand.

Hopes, strange and new, his bosom thrill,
And light his care-worn brow;
He seems to breathe the blessed air
Of freedom even now.
Though faint with hunger and with toil,
He presses on his way,
For well he knows, the morning light
Will wake the bloodhounds' bay.

He presses on—but morning dawns,
And freedom's star grows dim;
The birds awake their matin songs,
But what are they to him?
All things around are glad and free,
And all are fair and bright,
But dearer, dearer far to him,
Were the shadows of the night.

And like a wild and hunted deer,
He seeks the darkest dell,
Where ancient pines, and hemlocks grow,
And poisonous serpents dwell;
Where undisturbed the savage beast
Doth make his lonely den;
Less feared by him,—that flying slave
Than homes of Christian men.

He crouches mid the tangled vines,
Concealed from every eye;
He hears the hungry panther scream,
And sees the wolf pass by;
He hears them not—a deadlier fear
Thrills every nerve with pain,
And more, far more than death, he dreads
The whip and galling chain.

Thus many a day he lies concealed,
And many a night he flies,
His only guide, that holy star,
Which beamed in the skies.
Nor dearest seemed to Israel's sons
The fire and pillar dim,
Which guided all their wandering way,
Than seems that star to him.

The goal is won—the prize is gained!
The holy, priceless prize!
His foot is on Victoria's soil;
And o'er him freedom's skies—
Look up! thou worn and weary man—
Thy fetters now are riven,
Thy God hath kindly led thee on,
To him let praise be given!

V. G. R.

THE INDIAN.

He stood on the hill where his fathers had
stood;
And gazed on the plains, the fields and the
wood;
But the smoke of the wigwam had faded in
air,
And the shout of the warrior no longer was
there.

The forests were gone, and the wild deer
had fled;
The mounds were upturned that had covered
the dead;
The stream and the lake rose to his view,
Where the sport of his youth was the light
bark canoe.

But the track of the white man was seen on
the shore;
In the field was his plough, in the stream
was his car;
And the flocks of the farmer were cropping
their food,
Where the bark-covered hut of the warrior
had stood.

Then, the last of the red men, he hastened
away
From the graves where the bones of his fore-
fathers lay,
To the grass-covered plains of the far-distant
West,
There alone in the desert unhonored to rest.

THE ERRING.

Think gently of the Erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the Erring!
Oh do not thou forget,
However darkly stained by sin,
He is thy brother yet.
Heir to the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the Erring!
For is it not enough
That innocence and peace are gone,
Without the curse sought?
It is not a weary lot,
That sin-crushed heart to bear—
And they who share a happier fate
Their children will may spare.

Speak kindly to the Erring!
Thou yet may'st lead them back
With holy words, and words of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet may be,
Deal gently with the erring one,
As God hath dealt with thee.

MISCELLANEOUS.

From the Chronicle.

The Mysteries of Tobacco.

This is the title of a remarkable book put in our hands by Messrs Saxton & Kelt, book-sellers in Washington street. The mysteries of tobacco! We thought the weed was full of nothing but revelations. Spittums, old chaws, cigar stumps, do they shroud themselves in mystery? Sauff, does it not reveal itself on the shirt bosom? Smoke, is it not the vital atmosphere of the most common place of mortals? Yet, come to think of it, there are mysteries about this subject. It is an unfathomable mystery how a man who is not overburdened with brains should be willing to make the blessing less, and there are other mysteries which cluster around this. On the whole, the more we think of the tobacco subject the more mysterious it becomes. Alcohol is such a monopolizing old tyrant that he overshadows himself. He carries it so far that his victim escapes at last, even in the agonies of despair. But tobacco is a cool, calculating, cunning slave-master, who manages so as to be able to boast that his slaves love him, and would not leave him if they could. He doesn't work them to death. True he keeps them forever grinding in his mill, grinding over and over the most villainous morsels that ever entered human lips, the liquid ever and anon escaping in little telltale streams at the corners of their mouths, but then the work is not hard. It is only dirty. There are few men who would take their shirt bosoms from the laundress and blotch them over with nasty yellow spots before putting them on. Yet a man who is up to snuff will do what amounts to the same thing, immediately after he dresses himself. One would not expect a man to stupefy himself with a stinking sort of smoke which will smother bees as quick as that of brimstone, willing, day after day, and at considerable expense, and to go spitting and puking about the hotel, and delirious the most striking views of their own importance. He even goes so far as to point him to some Reverend divine, who, with great sanctity of manner, smokes and chews. Thus the young man in the gristle is taught that the highest style of morals do smoke or chew, or both. He sees the great men smoke.

As to the great men who do not smoke, their example passes for nothing of course, for they may smoke when he does not see them. He never hears them say so, or boo! or wahoo! to the business of smoking. If they don't smoke they are smoked and they don't resist. Their example and influence are only negative. The youth is carried away by the positive. That is something that is great, that is manly. Is there any thing which a noble and ingenious boy more desires, in his exceeding verdure, than to become a man? Does he not sigh for whiskers and a razor? Is there any drug, any detestable compound of villainous taste and smells which he would not chew and roll as a sweet morsel under his tongue to become a man? No. If you were to soak wollen rags in the common sewer, he would chew them with a serene face to help him become a man! He schools himself with little slips of the narcotic, as his stomach can bear, and suffers like a little martyr in secret. He smokes and throws away the stumps a gentle length. Finally the rebellious nerves begin to become manly. All smells and tastes begin to become more alike, a delightful quietness, stupidity and devil-may-care begins to creep over him. And along with it all comes the great price, the high sense of being a complete man. And it is soon wondrous to behold with what a relish, sang froid, and matter-of-course matter the human tadpole will put on the frog in the art of using up his Havana.

Poor fellow, he little knows that a god more cunning than all the heathen divinities put together has bound him in his spell, and that he is in for a whole life of unspeakable abominations. He little knows that he is destined to be an everlasting stench everywhere. That he is fated to declare his love to the angel of his affections in the intervals of spewing upon the brass andirons, or into a lustrous spittoon, or out of the window, and she shall submit to his salutations as to a dreadful cross which must be taken up for the sake of the kingdom. He little thinks that he has taken upon his intellect, his imagination, his memory, his wit, a perpetual load of lead! But he has. And there is no escape. He is to be a dirty fellow in spite of himself. If tobacco got him down among the swine, robbed him of every cent of his money, and turned all his friends to enemies, as alcohol does, he might get out of its clutches. But no to it! It leaves him forever a respectable nuisance, of whom no one complains—except behind his back.

THE HEARTY AND THE SWORD.—It is recorded of the Duke of Luxembourg, that he would have cherished more deeply the memory of having given a cup of cold water to one of his fellow-creatures in poverty and distress, than all the victories he had achieved, with their scenes of blood, desolation and death. An admirable lesson is conveyed in this brief expression of opinion.

Heart-work is better than head work; and it is a better temper to be fervent in charity than in disputes.

Burying Alive.

Under this head the Richmond Whig makes the following interesting statement in relation to Philip Doddridge, one of the ablest men the country has produced.

The late eminent and most worthy Philip Doddridge was within an ace of meeting the dreadful fate of being buried alive; and what made it worse, with a perfect consciousness of all that was passing. He was supposed to be dead, having fallen into a state resembling death, so far as the body is concerned. His pulse and respiration ceased, his limbs became rigid, his face assumed the sharp outline characteristic of death, and he remained in this condition until the family physician and friends (all but one) supposed that his spirit had passed. That one was Mrs. Doddridge; her love had refused to despair, and she continued to use remedies after remedy to restore animation; finally she poured a spoonful of brandy (a case of breach of testament which we think Father Mathew himself would excuse) down his throat, and the powerful stimulus almost immediately dissolved the trance, and restored Mr. Doddridge to the command of his limbs, and at last he heard Mrs. Doddridge call for the body, but for it, he had in all probability been buried alive, for the weather was warm, and he already shrouded for his last abode. He used to relate, with thrilling effect, his sensations during the time of his supposed death. He could not stir a little finger to give notice of his being alive, but his sense of hearing remained perfect, and his mind collected. He heard the fact of his being buried announced, and the outburst of grief that followed, and the directions for shrouding him, and the usual preparation in the chamber of death! Desperate, but vain as desperate, were his efforts to give some token of life—not a muscle could he move. Even despair, and the immediate presence of a fate more appalling probably to the conscious than he himself, could not rouse his dormant body to perform the slightest of its functions. At last he heard Mrs. Doddridge call for the body, with delight and rapture of love for her which the horror of his situation may easily explain. He felt that he was saved, and he was saved. He himself wittily said, that it was as little as the brandy could do to accomplish his resurrection, as it had produced his living death.

In the year of 1840, a case of living inhumation happened in France, attended with circumstances which go far to warrant the assertion that truth is by no means stranger than fiction. The heroine of the story was Mademoiselle Lafoucade, a young girl of illustrious family, of wealth, and of great personal beauty. Among her numerous suitors was Julien Bosuel, a poor literature, or journalist, of Paris. His talents and general amiability had recommended him to the notice of the heiress, by whom he seemed to have been truly beloved, but her pride of birth despised him, finally, to reject him, and to wed a Monsieur Renouille, a banker and a diplomatist of some eminence. After marriage, however, this gentleman neglected, and perhaps, more positively ill treated her. Having passed with him some wretched years, she died,—at least her condition so closely resembled death that she deceived every one who saw her. She was buried—not in a vault—but in an ordinary grave in the village of her nativity. Filled with despair, and still true to her heart, she found attachment, the lover journeys from the remote province in which the village lies, with the romantic purpose of disintering the corpse, and possessing himself of its luxurious treasures. He reaches the grave.—At midnight he unearths the coffin, opens it, and in the act of detaching the hair, when he is arrested by the unclosing of the beloved eyes. In fact, the lady had been buried alive. Vitality had not altogether departed; and she was roused by the caresses of her lover, from the lethargy which had been mistaken for death.

He bore her frantically to his lodgings in the village. He employed certain restoratives suggested by no little medical learning; in fine, she revived. She recognized her preserver. She remained with him until by slow degrees, she fully recovered her original health. Her woman's heart was not adamant, the least lesson of love sufficed to soften it. She bestowed it upon Bosuel, a lover, from the lethargy which had been mistaken for death. He bore her frantically to his lodgings in the village. He employed certain restoratives suggested by no little medical learning; in fine, she revived. She recognized her preserver. She remained with him until by slow degrees, she fully recovered her original health. Her woman's heart was not adamant, the least lesson of love sufficed to soften it. She bestowed it upon Bosuel, a lover, from the lethargy which had been mistaken for death.

Brother and Sister.

A French paper says that Lucille Rome, a pretty little girl with blue eyes and fair hair, poorly but neatly clothed, was brought before the Sixth Court of Correction under a charge of vagrancy.

"Does any one claim you?" asked the magistrate.

"Ah my good sir," said she, "I have no longer any friends; my father and mother are dead—I have only my brother James, but he is as young as I am. Oh, dear! what could he do for me?"

"The Court must send you to the House of Correction."

"Here I am, sister—here I am! do not fear!" cried a childish voice from the other end of the court. And at the same instant a little boy, with a sprightly countenance, started forth from amidst the crowd, and stood before the judge.

"Who are you?" said he.

"James Romee, the brother of this poor little girl."

"Your age?"

"Thirteen."

"And what do you want?"

"I come to claim Lucille."

"But have you the means of providing for her?"

"Yesterday I had not, but now I have.—Don't be afraid, Lucille."

"Oh, how good you are, James!"

"But let us see, my boy," said the magistrate; "the Court is disposed to do all it can for your sister. However, you must give us some explanation."

"About a fortnight ago, sir," continued the boy, "my poor mother died of a bad cough, and I was very cold at home. We were in great trouble. Then I said to myself, I will become an artisan, and when I know a good

trade I will support my sister. I went apprentice to a brush-maker. Every day I used to carry her half my dinner, and at night I took her secretly to my room, and she slept on my bed while I slept on the floor, wrapped in my blouse. But it appears the poor little thing had not enough to eat, for, unfortunately, one day she begged on the boulevard. When I heard she was taken up, I said to myself, 'come, my boy, things cannot last so; you must find something better. I very much wished to be an artisan, but at last decided to look for a place. I have found a very good one, where I am lodged, fed and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs, will take care of Lucille, and teach her needle-work. I claim my sister.'

"My boy," said the magistrate, "your conduct is very honorable. The Court encourages you to persevere in this course, and you will prosper."

The Court then decided to render up Lucille to James, and she was going from the bar to join her brother, when the magistrate smilingly said, "You cannot be set at liberty till to-morrow."

"Never mind, Lucille. I will come and fetch you early to-morrow. (To the magistrate,) I may kiss her, may I not, sir?" He then threw himself into the arms of his sister, and both wept warm tears of affection.

Last Moments of Richter.

Noon had by this time arrived. Richter, thinking it was night, said—"it was time to go to rest," and wished to retire. He was wheeled into his sleeping apartment, and all was arranged as if for repose; a small table near his bed, with a glass of water, and his two watches, a common one and a repeater. His wife now brought him a wreath of flowers that a lady had sent him—for every one wished to add some charm to his last days. As he touched them carefully—for he could neither see nor smell them—he seemed to rejoice in the images of the flowers in his mind, for he said repeatedly to Caroline—"My beautiful flowers, my lovely flowers!"

Although his friends sat around his bed, as he imagined it was night, they conversed no longer; he arranged his arms as if preparing for repose, which was to him the repose of death, and soon sunk into a tranquil sleep.

Deep silence pervaded the apartment. Caroline sat at the head of the bed, with her eyes immovably fixed on the face of her beloved husband. Otto had retired, and the nephew sat with Plato's *Phædon* in his hand, open at the death of Socrates. At that moment a tall and beautiful form entered the chamber; and, at the foot of the bed, with his hands raised to heaven, and deeply moved, he repeated aloud the prayer of his Moslem faith. It was Emanuel, and next to Otto, the most beloved of Richter's friends.

About one o'clock the physician entered.—Richter yet appeared to sleep; his features became every in moment livelier, his brow more heavenly, but it was cold as marble to the touch; and as the tears of his wife fell upon it, he remained immovable. At length his respiration became less regular, but his features always calm, more heavenly. A slight convulsion passed over the face; the physician cried out, "That is death!" and all was quiet. The spirit had departed!

All sank, praying upon their knees. This moment, that raised them above the earth with the departing spirit, admitted of no tears!

"Thus Richter went from the earth, great and holy as a poet, greater and holier as a man!"

The Little Girl and her Dog.

A Memphis correspondent of the New Orleans Commercial Times, relates the following beautiful little incident as occurring a short time ago in that city. It seems the city Marshals had been for several days carrying on a crusade against the dogs.

"A little girl playing with two favorite dogs, left them for a few moments, and on her return saw the marshal approaching them gun in hand. By commands and entreaties she succeeded in getting one of them beyond the fence, and the other (a grey) but was too late to assist the other in effecting his retreat. The marshal had now approached within shooting distance, and took deadly aim at the dog. For one instant the sweet child hesitated, and the contending emotions of personal apprehensions and love for her playmate, were legibly depicted on her beautiful face; it was but for one moment—the next, and with a bound, she had reached her friend, and clasped him round the neck, forming a complete shield to him from the messenger of death, and excluding all the time, in the most thrilling accents of supplication, but still with the look of a youthful Poca-hontas, 'he's not mad, Mr. Marshal—he's not mad.' The marshal brought his gun over to the shoulder, came to the about face and marched off, remarking to a gentleman, that he would not kill that dog for all the mayors and aldermen in creation."

The Honest Boy.

A gentleman from the country placed his son with a dry-goods merchant in—street. For a time all went well. At length a lady came to the store to purchase a silk dress, and the young man waited on her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered, before he had finished, a flaw in the silk, and pointing it out to the lady, said, "Madam, I deem it my duty to tell you there is a fracture in the silk."

Of course she did not take it. The merchant overheard the remark, and immediately wrote to the father of the young man to come and take him home; "for," said he, "he will never make a merchant."

The father, who had reposed confidence in his son, was much grieved, and hastened to be informed of his deficiencies. "Why will he not make a merchant?" asked he.

"Because he has no tact," was the answer. "Only a day or two ago, he told a lady voluntarily, who was buying silk of him, that the goods were damaged, and I lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws, it would be foolishness for me to tell them of their existence."

"And is that all his fault?" asked the parent.

"Yes," answered the merchant, "he is very well in other respects."

"Then I love my son better than ever; and I thank you for telling me of the matter; I would not have him another day in your store for the world."

For the Bugle.

Peace Convention at Marlborough.

A convention called for the purpose of forming a Western Peace Society, assembled pursuant to previous notice, and organized by calling Dr. John H. Smith, of Mecca, Trumbull county to the chair, and appointing K. G. Thomas, of Marlborough, Stark co., Secretary.

After the object of the meeting was briefly and clearly stated, there was, on motion of Geo. C. Baker, of Garrettsville, a business committee appointed consisting of Samuel Brooke, Caleb Green, S. S. Foster, Lyman Peck, M. R. Robinson, and George C. Baker.

S. S. Foster then submitted to the consideration of the Convention the following:

1st. Resolved, That total abstinence from violence is the only true basis for an effectual peace movement.

After which S. S. Foster, Samuel Brooke, Lyman Peck, Lewis Morgan, Dr. J. Smith, and George C. Baker, made some very appropriate remarks in elucidation of the subject. They pointed out some of the difficulties attendant upon the promulgation of the above principles.

On motion of Samuel Brooke, adjourned to 2 o'clock, P. M.

AFTERNOON SESSION.

Meeting convened. President in the chair. The above resolution was further considered, and remarked upon by A. W. Strickland, S. Brooke, and Elisha Erwin.

No further action being taken on the resolution, S. S. Foster, on the part of the Business Committee, reported the following:

2d. Resolved, That the use of force under any circumstances with a view to inflict bodily pain upon the wrong doer, is alike unchristian, unphilosophical, and impolitic, and ought to be immediately discarded both by individuals and communities.

On motion of K. G. Thomas, this was unanimously accepted.

The Committee further reported through S. Brooke, the chairman, the following, which was on motion accepted.

3d. Resolved, That the precepts of Christ, as well as human experience, teach us that as we treat others, do we teach them to treat us; that as violence begets violence, so does good will promote peace.

On motion, Resolution No. 2 was taken up, and discussed by S. S. Foster, E. Brooke, A. K. Foster, M. R. Robinson, Lyman Peck, Lewis Morgan, E. Erwin, and H. Penneck. Pending the discussion, on motion of George C. Baker, the meeting adjourned to 6 1/2 o'clock, P. M.

EVENING SESSION.

Meeting convened. President in the chair. A short letter from B. B. Davis, of Salem, was read, and the discussion on Resolution No. 2 continued by Wm. McLaine, E. Erwin, Geo. C. Baker, Lyman Peck, A. W. Strickland, Dr. J. Smith, J. Walker, Saml. Brooke, and Lewis Morgan.

On motion of K. G. Thomas, it was laid on the table until to-morrow morning.

On motion of Samuel Brooke, a committee to draft a Preamble and Constitution to be presented at the morning session, were appointed, consisting of Samuel Brooke, A. W. Strickland, Caleb Green, Lewis Morgan and K. G. Thomas.

On motion, adjourned to 9 o'clock, A. M.

MORNING SESSION, Oct. 29.

Meeting convened. President in the chair. Resolution No. 2 was on motion unanimously adopted.

Resolution No. 3 was on motion unanimously adopted, without discussion or a dissenting voice.

The chairman of the committee for preparing a Preamble and Constitution reported one, which, on motion of A. W. Strickland, was accepted. The different sections were severally taken up on motion of S. Brooke, and after some amendments adopted as follows:

CONSTITUTION OF THE WESTERN PEACE SOCIETY.

Believing that the religion developed in the life and teachings of Jesus Christ is opposed to all war and violence, that it is essentially and truly what "peace" proclaimed through the heavens "proclaimed it to be," "glory to God in the highest, on Earth peace and good will to man," and believing it to be the duty of all persons to use their moral influence, for the promulgation of these principles, we have resolved to form ourselves into a society to be governed by the following Constitution, viz:

Article 1st. This society shall be called the Western Peace Society.

Art. 2d. The object of this Society shall be to stay the ravages of all war and violence by promulgating its principles by means of the Press and of the living speaker.

Art. 3d. The officers of this Society shall be a President, Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and five Managers. The President, Secretaries, Treasurer and Managers to constitute an Executive Committee for conducting the business of the Society, five of whom shall form a quorum for the transaction of business.

Art. 4th. It shall be the duty of the Treasurer to receive and take care of the funds of the Society, subject to the order of the Executive Committee.

Art. 5th. It shall be the duty of the Executive Committee to call a meeting annually to elect officers, receive the reports of the Committee and the Treasurer, and transact such other business as may come before it.

Art. 6th. All persons adopting the principles of this Society may become members of it, by subscribing their names to the Constitution.

Art. 7th. Local Societies founded upon the same principles may become auxiliary to this Society.

Art. 8th. This Constitution may be amended at any annual meeting of the Society by a vote of two-thirds of the members present; the proposed amendment to be submitted in writing to the Executive Committee at least three months previous to the annual meeting.

On motion of S. Brooke, a committee of three were appointed to bring forward names of persons for officers, which resulted in the choice of Samuel Brooke, K. G. Thomas, and Lewis Morgan.

After retiring a few minutes, the chairman of the nominating Committee reported the following:

President, J. W. Walker, of Cleveland. Vice Pres't, H. S. Gilmore, of Cincinnati. Recording Secretary, K. G. Thomas, of Marlborough.

Recording Secretary, B. S. Jones, of Salem.

Treasurer, Lewis Morgan, of Marlborough. Managers—James Barnaby, of Salem; Henrietta Marshall, do.; Rebecca Dixon, Columbiana; Geo. C. Baker, Garrettsville; Caleb Green, Southington.

The blanks of Corresponding Secretary and Treasurer were filled by a motion of S. Brooke, who nominated the above.

On motion of George C. Baker, Samuel Brooke and K. G. Thomas were appointed a committee to prepare the proceedings for publication in the Anti-Slavery Bugle.

AFTERNOON SESSION.

The president of the Convention being absent, Samuel Brooke was called to the chair. On a call the resolutions and constitution were read, as well as the names of the officers.

A. K. Foster then addressed the meeting on the subject of its efficiency in a very forcible and feeling manner.

A short address from Wm. Steadman, of Randolph, showing the bad effects of an early perverted education, and giving a succinct description of his conversion, was also given.

A. K. Foster showed some of the sacrifices that might have to be made, and the necessity of a true conversion in order to submit to them.

S. S. Foster addressed the meeting in a powerful, convincing, and feeling manner, showing the safety and practicality of the application of our principles.

A. K. Foster presented the following, which was adopted.

4th. Resolved, That this Society direct its Secretary to open a correspondence with the New England Non-Resistant Society, asking its co-operation and aid in promoting the principles of peace in the West.

On motion, adjourned sine die.

J. H. SMITH, President.

K. G. THOMAS, Secretary.

CHEAP FOR CASH.

The proprietors of the Salem HARDWARE AND DRUG STORE, have just received their full supply of NEW HARDWARE and FRESH DRUGS.

The patronage of their old customers, and the public generally is respectfully solicited. CHESSMAN & WRIGHT.

Salem 11th mo 1, 1846.

LOOKING GLASSES.

In connection with Hardware and Drugs, the subscribers have a large supply of new and handsome styles of large and small Looking Glasses and Looking Glass plates.

Old frames refilled and glass cutting done to order. CHESSMAN & WRIGHT.

Salem, 11th mo 1, 1846.

GLOBE MANUFACTORY.

The undersigned, having commenced the manufacture of School Apparatus in this place, beg leave to inform their friends and the public generally, that they intend keeping constantly on hand a good assortment of GLOBES, TELURIANS,

Lunariums, Orreries, Arithmometers, Pentagraphs, &c., &c., intended for schools or families. All of which they will sell, wholesale and retail, at the lowest prices.

Orders from a distance will meet prompt attention. School teachers and friends of education,